

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

VOL. XI, No. 13 }  
WHOLE NO. 274 }

JULY 11, 1914

{ PRICE 10 CENTS  
{ \$3.00 A YEAR

### CHRONICLE

Home News: Colombia and the United States—The Mexican Situation. Albania: Williams' Protest and Recall. Austria: The Archduke Francis Ferdinand. Canada: Ontario Elections—Pin Pricks for Catholics. France: Post Office Strike—Viviani Cabinet. Great Britain: Submarine *vs.* Battleships—Two Noteworthy Deaths. Ireland: Meetings at Maynooth. Mexico: Internal Affairs .....289-292

### TOPICS OF INTEREST

A Current Calumny—The Latest Anglican Crisis—The Young Man in Business—Soul-Hunting in Ireland—The Mexican of the Southwest—What is a Sunspot?.....293-300

### COMMUNICATIONS

"Balkan Atrocities"—A Suggestion to Practical Catholics—Summer Days in the Crowded Districts—The Protests against Nathan—The Meaning of "Frequent Communion"—The

Father of American Shorthand—From the Pastor of a Rural Parish.....300, 301

### EDITORIAL

The Canonized Villa—The Archdukes Ferdinand and Karl—Nathan and the Irish-Americans—Catholics in State Universities—"O Generation of Vipers"—The Inconsistent Dean—Giving Bad Names.....302-305

### LITERATURE

Literature in the Nineties.

REVIEWS:—Minor Works of St. Teresa—Sons of the Sea Kings—Heroes of the Dawn—From Court to Cloister.

BOOKS AND AUTHORS:—Announcements—May's "Best Sellers"—Bergson's Works on the Index—Private First Communion Instruction for Little Children—Lisbeth—The Cranberry Claimants—The Miracle Man—Derfel the Strong—Who's

Who in Science—The Easiest Way to Learn Foreign Languages.

BOOKS RECEIVED .....305-309

### EDUCATION

The Catholic Educational Association at Atlantic City .....309, 310

### ECONOMICS

Depression of Trade.....310, 311

### NOTES AND COMMENTS

Maryknoll—General Convention of the Central Verein—Catholics and the Nathan Case—The Chautauqua of To-day—Priests in Mexico—Catholic Lawyers and Divorce Cases—Origin of Villa's "Patriots"—Arranging Guests at a Dinner Party.....311, 312

### CHRONICLE

**Home News.**—The Colombian treaty has reopened an old controversy which bids fair to lead to heated and inconsiderate argument. Colonel Roosevelt has denounced the treaty as blackmail, asserting with his usual vigor that "his attitude towards Colombia was absolutely in accordance with the principles of the highest international morality." Others, while spurning any desire to impugn Mr. Roosevelt's integrity, see the problem in a far different light. Amongst such is James T. Du Bois, our Minister to Colombia during the Taft administration. This man is positive that the Colonel did a grave injustice, which resulted in Colombia's humiliation, as well as in a monetary loss to her, far in excess of the \$25,000,000 guaranteed by the treaty now under consideration. According to him, Mr. Roosevelt attempted to coerce Colombia into an unsatisfactory treaty by sending to Bogota two cablegrams, which read as follows: "The treaty must not be modified or amended." "Ratify the treaty or you will regret it." Naturally, the Colombian Congress resented this action and refused to comply with the demand made. The revolution in Panama and our interference therein followed. Du Bois is clear and positive in his statements concerning the last two episodes, asserting:

*Colombia and the United States*

I say, and can prove it, that a handful of men who were to be the direct beneficiaries of the revolution conceived it, and not the hundredth part of the inhabitants of the Isthmus knew of the revolt until an American officer, in the uniform of the United States army, raised the flag of the new republic. "We never fired a shot at any Colombian," says Colonel Roosevelt. True, but the execution of the orders of President Roosevelt to the American warship was an act of war, and if the Colombian soldiers had attempted to suppress the con-

spiracy they would have been captured or driven into the sea or killed, because that is the way our brave marines have of doing things when they are let "loose."

This testimony but emphasizes charges which have been made time and time again. It has been said that the revolution was prepared and supported by American officials. Documents have been published in support of this contention, and Mr. Roosevelt has been called upon more than once to explain this abstract from one of his speeches:

I am interested in the Panama Canal because I started it. If I had followed traditional conservative methods I should have submitted a dignified state paper of probably two hundred pages to the Congress and the debate would have been going on yet. But I took the Canal Zone and let Congress debate, and while the debate goes on the canal does also.

The intentions of our officials may have been upright; their actions, however, are utterly indefensible. The cablegrams were an impertinence in matter and manner. Every nation has a right to suggest modifications to treaties which it is supposed to adopt. To deny this or to interfere with the exercise of this right is inexplicable from all standpoints except that of the strong man eager for results, but careless of the means employed. Our part in the revolution itself remains what it has always been, a cause of chagrin and humiliation to those who have the honor of the country at heart. The much maligned Colombians will find consolation in this passage of Du Bois' interview:

An impartial investigation at Bogota, running over a period of two years, confirmed my sympathies and convinced me that instead of "blackmailers" and "bandits" the public men of Colombia compare well with the public men of other countries in intelligence and respectability, while the social life is as refined and cultured as can be found in any capital in the world.

This, of course, is far different from the report repeated by the itinerant elders and crabbed deaconesses who are filling this country with stories of the ignorance, thievery, impunity, and what not, of the benighted Romanists in South America. The truth has begun to prevail.

The mediation conference has been suspended after meeting with partial success. True, Carranza's delegates were not a party to the proceedings, but as far as the final scope of the conference was concerned, their presence was not imperative nor even desirable. As a result of the meeting the international difficulties between Mexico and the United States have been settled for the time at least. The insult to our Flag, the alleged reason for the occupation of Vera Cruz, has been condoned. The Mexican Secretary of Foreign Relations has issued the following statement:

Yesterday peace was definitely arranged between Mexico and the United States. . . . It is not possible to communicate the protocols to the public before they are submitted to the Senate, but in them the national sovereignty and dignity were saved. Nay, more; the United States has not exacted any war indemnity and has waived satisfaction from the Government of Mexico for the Tampico incidents.

On the whole Huerta has scored a diplomatic victory, but he is quite welcome to it, if thereby war can be averted.

Meantime the New York *Herald* is painting a sordid picture of our part in the Mexican war. The intrigues of capitalists and professional agitators are perhaps neither better nor worse than some which happened before and will happen again. Not so, however, the reputed part that Lind played in the trouble. The *Herald* charges are categorical and serious. According to them our representative in Mexico made it known he did not wish Carranza to take part in the mediation conference, with a view to the settlement of Mexico's difficulties. Lind is also quoted as saying that the President did not care "to raise the embargo on arms while mediation negotiations were pending," but that he, Lind, could give assurance that if arms were shipped from Cuba, "no obstacle would be placed in the way by Washington." Further statements which implicate the Secretary of War were promptly denied by that official. The Secretary of State is set down as saying that shipment of arms from American ports to Tampico was not in contravention of the embargo. To this is added the stinging assertion that "when knowledge of the fact reached the American people, through the 'pitiless publicity' which Mr. Bryan so strongly advocated, he undertook to reverse himself." All this and other items which have been appearing from day to day in our public prints have led to a demand in Congress for an investigation. It is to be hoped that this will clear the Administration of any complicity in these alleged proceedings. For some time there

has been a deep-seated suspicion that all is not as it should be. There have gone out reports from various places, which have alarmed friend and foe of the present Administration. This is no longer a merely political matter. The naked issue concerns our probity. That is the concern of every citizen. The investigation should begin immediately and should be carried on in a spirit of utmost bravery and fairness. If wrong has been done the Nation should be given a chance to repudiate it.

**Albania.**—"In order to avert another threatened disaster," Mr. George Fred Williams, our late Minister to Greece and Montenegro, issued a second protest on July 2 against William of Wied and the International Commission of Control. He asserts that even now

"Albania is fitted for self-government if it can be dis-embarrassed of criminal foreign influences at work in Durazzo." He denounces the incompetence of the Commission and holds the Powers responsible for the Mpret's weak administration. Mr. Williams advised M. Zographos, the Avlonian leader, to make an alliance with the Epirotes, and this was about to be done when an Austrian warship and a German Commissioner stopped the proceedings. On July 3 Secretary Bryan issued a statement disclaiming the Administration's responsibility for any of Mr. Williams' actions or utterances regarding Albania, and the next day President Wilson cabled for his resignation, as the mail had not yet brought it. Meanwhile, William of Wied's situation grows desperate. The Princess and the two children left Durazzo on July 3 for Bucharest, where the climate is probably more healthful just now than in Albania's beleaguered capital. The insurgents occupy all the hills surrounding the city, William's troops are constantly deserting, and he can not defer much longer, it is reported, his abdication and flight.

**Austria.**—In the chapel of the Hofburg at Vienna took place, on July 3, the solemn funeral services over the bodies of the murdered Archduke Francis Ferdinand and his wife, the Duchess of Hohenburg. From eight o'clock in the morning until noon requiem Masses were said at all the altars. At the foot of the coffins were three crosses of white roses, bearing the inscription, "*Sophie, Max und Ernst.*" They told in simple language the pathetic story of the three orphaned children. The throngs of mourners who marched in perfect order, ten abreast, past the coffins to offer their last tribute of tender and loyal affection showed that they were deeply moved. The great Archduke, maligned even in death by the press as a "clerical reactionary," because of his loyalty to Catholic principles, was, with his truly Catholic wife, dearly beloved and venerated by his people. The magnificent social institutions which have made of Vienna one of the most progressive cities of the world

*The Archduke  
Francis Ferdinand*



are due entirely to the Christian Social Party, of which he was a strong and fearless supporter. Had he been a Liberal or a Socialist the press would hail him now as one of the most progressive social leaders of our time, but he was a Catholic, and a loyal Catholic, and therefore he must be set down as a "reactionary." There is nothing new in all this. For the same reason the late Prince Regent of Bavaria was a reactionary, and the present monarch will be proclaimed so in turn. It is the same story which has been repeated since the days of Christ, and is a proof of fidelity to Him. "If the world hate you, know ye that it hath hated Me before. If you had been of the world, the world would love its own."

Politically the death of the Archduke may have serious consequences. He was second in influence only to the Emperor himself. His hand would have been able to take up the sceptre without any disturbance of the national or international situation. The aged Emperor had, in late years, consulted him at every step. He was a man of clear views and high patriotic ideals, a strong character, with whom to will was to do. While his purpose was to create a great united Austria-Hungary, in which justice should be dealt to all nationalities, he was no less determined upon continuing the present international policy for which he was mainly responsible. That a man of his qualities must have been bitterly hated by many of those who were seeking their own private or sectional interests, rather than the general good of the entire country, is evident.

The immediate result of the murder was an unchaining of national passions such as, unfortunately, are let loose at even the slightest provocation in the Double Monarchy. Mobs, riots, wrecking of shops, public burning of Servian banners, even in one instance bloody street fighting, were the order of the day in many localities. It was difficult to defend the Servian Legation at Vienna from the violence of mobs, while Sarajevo, the scene of the murder, was placed under martial law. By the action of the Bosnian Diet an official manifesto was posted throughout the city, expressing sincere horror at the crime, and calling upon the people to preserve their sons from the influence of seditious agitators, who are spreading revolutionary and anarchistic ideas. The murderer himself confessed that the first impulse towards committing his terrible crime was given him by the reading of anarchistic literature. The socialistic and other radical output of revolutionary and atheistic sentiments in our own country is preparing the way for similar deeds.

**Canada.**—The Provincial elections in Ontario have left things unchanged, and Sir James Whitney's Conservative Cabinet will have a majority of at least 50, in a house of 111. The noisiest issue in the elec-

*Ontario Elections* tion was the result of a number of Protestant ministers and women getting together for the abolition of the drinking bar.

They succeeded in having twelve ministers nominated, of whom only one was elected, and this through dissensions in the opposite party rather than for the merits of his own cause. Here their success stopped: the rest was utter defeat. A much more important matter was the bilingual school. The French-Canadians succeeded in putting in a couple of Liberals on this issue with the result of increasing the enmity of the cabinet. Many think, with no little probability, that no temporizing could have saved the situation and that Sir James Whitney has only been waiting for this continuation of his power to strike the bilingual schools a fatal blow.

Indeed there are not a few signs that in Canada as well as in the rest of the world the warfare against the Church is about to become once more acute. Colonel Hughes is as active as ever. The Eighty-fifth, *Pin Pricks for Catholics* a Catholic regiment in camp for the yearly exercises, attended field Mass celebrated by the chaplain. One company, detailed, as had been usual for many years, to pay honors to the Blessed Sacrament, stood under arms near the altar. An order came from the camp-commandant for its dismissal, on the ground that it was against the regulations to carry arms in a church parade. Cardinal Begin brought from Rome the Order of St. Gregory the Great for several Catholic gentlemen, among them the Mayor of Quebec. It was noticed that the Duke of Connaught's representative did not attend the city's banquet to the Cardinal, though the chief place after the city's guest was assigned to him. The reason now seems clear. The Cardinal presented the decoration to the Mayor during the banquet. The next day he sent it formally to the other recipients. After two or three days a notice was published officially in Ottawa announcing that it is unlawful for a British subject to wear any foreign decoration without permission of the Crown.

**France.**—A strike occurred lately in the Post Office. The alleged grievance was the favoring of one class of employees to whom a special grant of 100 francs per annum had been made. The men *Post Office Strike* not only refused to make up the mails, but also began to build barricades with the mail bags, postal wagons and other such things. The Minister of Posts tried to calm them with a speech, but was interrupted with cries: "We want the hundred francs." He explained that the Senate was to blame and promised to get the necessary legislation through as soon as possible. The strikers urged that they had been deceived with promises before, and broke out with: "Down with the Senate." "Down with assassins," alluding apparently to the Caillaux affair. Eventually, however, they accepted the Minister's assurance and went to work.

Expulsions of religious are going on steadily, every day seeing one or two. The Senate has passed the income tax on incomes from abroad, which it rejected

*Viviani Cabinet* before the elections; and the Socialist bloc seems to be giving the Viviani ministry a chance. It is ready, nevertheless, to turn it out, if it can, on the Three Years' Service question; and there is little doubt that the question will become acute before long.

**Great Britain.**—The dispute, Submarines vs. Battleships, stirred up by Sir Percy Scott, is attracting attention at home and abroad. It has brought out one or two important points. A naval authority, favoring the battleship, points out that the conclusions drawn from maneuvers on behalf of submarines are not entirely trustworthy. He says that captains are so nervously alive to the danger of sinking a submarine and drowning its crew, as to give the latter a great advantage which it could not enjoy in actual war. Another on the opposite side enlarges on the danger to the morale of the battleship's crew from the fact that the unseen enemy may send them in a moment into eternity. This he considers as almost fatal to the battleship's efficiency.

The death of two men, both famous and both outliving the matter of their fame, has been announced. The Earl of Wemyss passed away at the extreme age of 96.

*Two Noteworthy Deaths* As Lord Elcho he was the chief leader in the volunteer movement of 1859, and saw the force extinguished fifty years afterwards by Mr. Haldane's new territorial organization. Mr. Joseph Chamberlain died after having been a chronic invalid for years. He, too, saw, if not the abandonment, at least the waning of the imperial idea of which he was the prophet, as Kipling was its bard. Had Disraeli, during his term of office from 1874 to 1880, put into execution his Crystal Palace speech of 1867, there might have been a solid Empire today. Chamberlain took up the matter too late for success. Anyhow, his fate is to be preferred to Kipling's, who has cast away the imperial lyre to take to Pope-baiting.

**Ireland.**—At the closing exercises of Maynooth College Cardinal Logue announced that a lecturer on Social Science would be added to its staff. It was generally

*Meetings at Maynooth* agreed, he said, that the college had already met the highest ecclesiastical and secular requirements, but they must look forward and be ready for the new conditions of self-government, when the priest, happily freed from the necessity of political action, would remain more than ever the adviser and helper of his people regarding their social as well as religious betterment. It was to him an inspiring and consoling thought that the religious spirit of the Irish people was never better and the priesthood never in closer touch with their aspirations or more competent to guide them in the manifold developments of modern life. The bishops, in general meeting, com-

mended the activities of the Vigilance Committee in excluding evil literature and urged that patronage should be given only to such publishers and newsdealers as excluded all improper publications. They also advised a General Communion on July 26, the closing day of the Eucharistic Congress at Lourdes, with Benediction and, if possible, a procession of the Blessed Sacrament in every parish, so that Ireland may take its proper place in the world-wide act of faith, love and reparation. At the Maynooth Union Rev. M. O'Kane, O.P., read a remarkable paper on Christianity applied to economic conditions, past and present; Father Cullen, C.M., opened a discussion on the moral education of the young; and Dr. Coffey explained how the temperance movement could be strengthened under Home Rule. Rev. Professor O'Nolan, speaking on "Our Duty towards the Irish Language," stressed the necessity of the clergy taking a leading part in the Gaelic revival, and Archbishop Harty of Cashel said they had all now become intensely alive to the importance of Gaelic in reconstructing the old Irish spirit of religious reverence and purity of national feeling. It had already awakened a much-needed national self-respect and contributed powerfully to the growth of the temperance movement. The Union fittingly acknowledged the services of the late Canon Murphy of Limerick who, as editor of the *Educational Review* and president of the Headmasters' Association, had greatly advanced the interests of Irish education. Bishop Phelan of Sale, Australia, brought the message from the Holy Father: "God bless the Irish; they are a faithful and generous people."

**Mexico.**—Reports concerning the precise condition of Mexico are so contradictory that it is impossible to judge where the truth lies. Three times during the week

*Internal Affairs* the newspapers patched up the difficulty between Carranza and Villa.

The patching, however, must have been very imperfect, for the rent reappeared. Latest rumors have it that the differences between the two men are now under arbitration at Torreon. Meantime, the Constitutionalists continue active preparation for a further campaign. The outlook is not very hopeful. There is at least one slight hope left. Carranza may yet permit his delegates to confer with the Huertistas. There has been a cordial exchange of greetings, and maybe negotiations will follow, which will result in some settlement. This, however, is far from certain. Elections were held on July 5. Despatches say that the people showed very little concern about the polling. If reports be true, the Catholic and Liberal parties, which are well organized, abstained from active participation in the electoral contest. President Huerta received a vote of confidence and returns indicate that all the present members of the Chamber of Deputies and the Senate have been reelected. This will not help the situation. The Rebels will not recognize the elections, and in a few days we shall probably see confusion worse confounded.



## TOPICS OF INTEREST

## A Current Calumny

The attitude of the Church towards the institution of serfdom in the Middle Ages is a favorite topic in modern economic literature. A false conception of it has furnished the text for countless burning philippics. "Every form of political tyranny and social economic oppression has invariably had its (the Church's) spiritual support and pastoral blessing. Serfdom and slavery were sanctioned by the Church as God-ordained institutions." Thus Hillquit, and with him the entire Socialist, anarchist and radical school.

It is with serfdom alone we are here concerned. That the extinction of slavery was due to the teachings of the Church no intelligent historian can deny. It disappeared wherever Christianity was able to exercise its full influence upon the minds and hearts of men. No social revolution was preached by Christ. No uprising of the Roman slaves was instigated by His words. But the doctrine which He taught transformed the hearts of men. It was a doctrine of universal love and brotherhood and of the membership of all in Him under the one Fatherhood of God. By its influence the rights of human nature were acknowledged in the slave. In consequence, where not emancipated, as in the Roman Empire, he was at least protected. But what the Church was never able entirely to accomplish in the old Roman Empire she soon brought about among the less corrupt tribes of barbarians who rose into mighty nations over its ruins.

In place of slavery the institution of serfdom now lingered on, and for a time, during the early centuries, even grew and developed more completely, until the cities of the Middle Ages gradually sprang up as centres of emancipation. There were many social causes which, in spite of the spirit of the Church's teaching, led to such results. The main reason, perhaps, was the need of strong military protection in those days when governments had not yet centralized, when communities were small and isolated, when the power of the law could not sufficiently shield the individual and when armed aggressions and depredations from without were frequent and sudden. Men, therefore, were often willing to sacrifice even a portion of their freedom in order to live in safety under the shadow of the baronial castle or to find shelter within its walls.

As in the case of slavery, so in that of serfdom the Church was often instrumental in liberating the serfs and everywhere successful in bettering their condition. She provided for their moral and religious welfare and for the enforcement of laws protecting them. Economically their lot was not necessarily bitter or hard. Their person and property were to be their own. Even their service to the feudal lord was more and more limited and was restricted to certain days. Thus the German craftsmen

were free, according to Walther Müller, even from the earliest times, to labor for their own profit when the domestic needs of their lords had been satisfied. Serfs could not be transferred to another manor. To render them secure in this right the Church in Germany imposed a penance of three years' duration upon the master who arrogated to himself the right of selling his serf. She made no distinction between the killing of a serf and a freeman. In England likewise special penances were imposed for the manslaughter of a serf by a master. The Synod of Worms renewed in 868 a regulation which protected the serf even when guilty of capital punishment. "If any one has put to death, without judicial sentence, a serf guilty of a crime that is punishable by death, he is to atone for the shedding of blood by a penance of two years." The more the rights of the serf were imperilled, the more the Church came forward in his defence. Not only did she protect him against the abuse of power, but in his hour of need she took him to her bosom, clothed, fed and sheltered him. I might quote in confirmation of these statements a long list of unquestionable authorities. The Protestant historian Kemble, in his work, "The Saxons in England," thus writes of the Catholic clergy:

Whatever their class interests may from time to time have led them to do, let it be remembered that they existed as a permanent mediating authority between the rich and the poor, the strong and the weak, and that, to their eternal honor, they fully comprehended and performed the duties of this noble position. To none but them would it have been permitted to stay the strong hand of power, to mitigate the just severity of the law, to hold out a glimmer of hope to the serf, to find a place in this world and a provision for the destitute, whose existence the State did not even recognize. (II, 374-5.)

What was true in Saxon England was no less true of other countries. S. Sugenheim, another non-Catholic authority, in his history of the termination of serfdom in Europe, repeatedly makes the same confession in spite of inveterate prejudices, such as Kemble likewise possessed. He shows how in France the influence of the clergy was not seldom used to free the serf, or at least considerably to ease his burden. The frequent testamentary emancipations of serfs, often in great numbers, were, he tells us, "in almost every instance the work of pious and humane confessors or other priests." Like all historians, he admits the truth of the proverbial saying that in every land it was well to dwell under episcopal rule. Thus in Germany dependent church laborers were employed in their duties only three days of the week. The remaining time could be devoted freely to their own interests.

In France the emancipation of serfs and hereditary tenants took place earliest in the ecclesiastical dominions, where, indeed, the condition of the dependent classes was always the most favorable. (*Sugenheim Geschichte der Aufhebung der Leibeigenschaft und Hörigkeit in Europa*, p. 90.)

The efforts of the Church to ameliorate the lot of the serf or to free him entirely were, he believes, perhaps

nowhere more glorious than in Scandinavia. The resolution taken by Saint Cnut to abolish serfdom entirely throughout his dominion he ascribes solely to the priesthood. "Of course," he adds, "the last portion of the eleventh century was not yet ripe for this. The clergy nevertheless worked with indescribable zeal to hasten the time for it." (*Ibid.* p. 501.) The institution of serfdom, therefore, in spite of the frequency of emancipation by ecclesiastics or through their example and exhortation, could not at once be abolished. Particularly fortunate, however, were the laborers connected with religious houses. "Wherever monasteries arose," says Friedr. Hurter, "progress began, the condition of the people was improved and friendly relations with dependents existed." Oppression, in ecclesiastical dominions, he adds, was an exception and freedom could be obtained more readily (*cf. H. Pesch, S. J. Liberalismus, Socialismus und christliche Gesellschaftsordnung* 664-685). Even Socialist authors, therefore, when prepared to make independent and unbiased investigation must come to the same conclusion.

The Christian Church, writes Thomas Kirkup, did much to soften and to abolish slavery and serfdom. (*History of Socialism*, 6th ed., p. 450.)

Not only did bishops and priests, by their word and example, everywhere bring about a kindlier treatment and even the emancipation of the serfs, but they influenced legislation in their favor, threw about them the protecting power of the Church, inspired men with sentiments of justice and affection in their regard as for true children of God and brothers in Christ, and even freely admitted them to the sacred office of the priesthood. Indeed there was no dignity within the power of the Church to bestow that might not be attained by the humblest serf.

JOSEPH HUSSLEIN, S.J.

### The Latest Anglican Crisis

It is always rash to prophesy anything definite or cataclysmic in the next development in Anglicanism. Again and again intelligent observers have said that a decisive crisis has come at last; and again and again the crisis has gone by without appreciable result except in the detachment of a few individuals whose patience has been exhausted. The process began in Tractarian days, and has continued ever since. Apart from this testimony of experience, it would surely be said that the hour for the dismemberment of Anglicanism had struck at last. Let us review the situation:

The most recent crisis began a few months ago with the published letter of Dr. Weston, the Bishop of Zanzibar. His principal charges were (1) that the Church of England appeared to stand for nothing except an almost limitless toleration—almost limitless only, since when she stuck it was only on those of her clergy who frankly practised certain recognized Catholic devotions, while those who implicitly, if not explicitly, denied the funda-

mental doctrines of historic Christianity were passed over with, at the most, a mild and discreet remonstrance. He instanced the case of one clergyman who was publicly denounced and inhibited for using the Litany of Our Lady; and of another who, after the publication of articles denying certain parts of the Apostles' Creed, was privately requested merely to resign his office as Examining Chaplain to the same prelate who had shown such vigor in the former case. (2) Dr. Weston's second charge was that two of his fellow-bishops in Africa had communicated *in sacris* with non-Episcopal Christian bodies, and had thereby offered at least a case for a charge of schism: and he appealed to the Archbishop of Canterbury to open a court for inquiry.

Such was the origin of the most recent crisis. It would occupy too much space, unnecessarily, to trace its further developments; but this at least may be predicted with absolute certainty—first, that no decision will be given, even by a spiritual court (which in any case, of course, would have no legal force in the Church of England), which will support the Bishop of Zanzibar's charge of schism; and next, that no policy which will have a narrowing effect sufficient to exclude even the most advanced Modernists will be pursued. For events have followed, swiftly and significantly, of which the principal is the open declaration of Professor Sanday, of Oxford—hitherto considered the leader of the conservative scholars in criticism—that he can not regard such articles of the Creed as those dealing with the Virgin-Birth of Christ and the physical Resurrection of His body as binding upon ministers of the Church of England, in the same sense as that in which they have been considered binding upon all Christians in earlier ages. He seeks, indeed, to show that there is a spiritual significance in these articles of faith which are of the essence of Christianity; but his words can not be interpreted except as meaning that he does not believe it to be an essential part of the Christian creed that Mary was a Virgin, or that the Body which hung upon the Cross rose again on Easter Day. Such a statement, made by such a man as Dr. Sanday, involves, to the mind of any impartial student of the disciplinary policy of Anglicanism, the conviction that no condemnation will be forthcoming of the views which the Professor has set forth. There has been a vague declaration made by the Bishops in Convocation to the effect that the Lambeth Quadrilateral (itself a vague statement of Anglican principles) is considered by them as essential to true Anglicanism; though even this passed the Upper House of Convocation with a good deal of hesitation; there will be, no doubt, some kind of a pronouncement from the Archbishop of Canterbury which will cover up by phrases, capable of more than one interpretation, the great gaps of dogmatic and disciplinary division in the Anglican Communion (such phrases, for example, as "The Historic Episcopate," which will mean no more than that Episcopacy is a venerable institution, and *may* be forced to mean that Episcopacy is of Divine institution),



but there will be no more than this. No doubt a few conversions will take place; in fact the trickle has already begun; but, for the great mass of Anglican Churchmen nothing else will happen at all, nor even do they desire it to happen. The zealous High Churchman will find comfort in continuing to be allowed to teach large portions of Catholic doctrine: the Low Churchman will continue to struggle on maintaining a position which is decidedly more precarious than it was; and the Modernists, certain that their growing influence will more than ever be tolerated, will proceed to eviscerate, little by little, all that is left of the Historic Creeds, secure in the Deaneries which fall so persistently to their lot.

Now to the Christian who believes that God made a Revelation and still guarantees it, such a situation would seem to be impossible. How is it conceivable, he would ask, that a Church which permits such views to be held and such a policy to be tolerated, can have any part in the conversion of the world or in the presentation of the Faith? But it must be remembered, in explanation of the many High Churchmen who do, undoubtedly, think that they believe in Revelation and a teaching Church, and who yet remain in the Church of England, that Anglicanism somehow manages to form habits of mind that are very difficult to eradicate. The most significant of these is the idea that language is meant to bridge gulfs of difference rather than to define truth. So long as the authorities will issue statements that *can be interpreted* in a "Catholic" sense, he is content. This sounds a very small matter, yet it is certain that it explains a great deal. Such is the method of thought by which the Tractarians dealt with the Thirty-nine Articles; such is the method by which the modern Ritualist still manages to maintain his foothold on the slippery slopes of Modernism. To the Catholic who regards language, naturally, as the means by which Truth is to be declared and defined as exactly as possible, such a line of thought is impossible. Allied to this, is another High Church tradition—admirable in its chivalry if a little deplorable in its fallacies—to the effect that, on the assumption that the Church of England is part of the Church of Christ, it is the duty of the loyal Churchman to remain within her borders and re-Catholicize gradually the waste deserts of Anglicanism; and he finds himself able to do this since, on his previous idea of the use of language, he is persuaded that the formularies and decisions of his Church are capable of a Catholic interpretation: hence, too, it is his duty to inculcate this interpretation and gradually, if God wills, to exclude all others. A yet third way of escape for him, if he is driven from these positions, lies in denying any spiritual binding force to the declarations of his authorities. The Archbishop, and Convocation, and even the entire Anglican Communion is not the whole Church of Christ, he says, and therefore can always be resisted.

Such, very briefly, is the state of Anglicanism at

present. It does not promise well for the immediate future of English Christianity. In fact, many Catholics who, up to the present, have been inclined to defend the Establishment as affording, in Newman's words, a "breakwater against complete infidelity," have begun to wonder whether, after all, there is not to be preferred the Disestablishment of a Christian body which, largely in virtue of her prestige as the State Church, is, in spite of many good elements still left in her, contributing so vigorously to the poisoning of the wells of Truth and the evacuation of all intelligible ideas of a Revealed Faith. Within the walls of a beleaguered city the presence of citizens who are "broad-minded" on the subject of patriotism is scarcely desirable.

ROBERT HUGH BENSON.

### The Young Man in Business\*

Business offers to the young man the greatest opportunity of any of the gainful occupations. Success is practically guaranteed. The ability to work hard and with enthusiasm are the essentials. Generally speaking, the young man with money and influential friends starts out under a handicap for he is likely to depend upon them, and as a result will put about eighty per cent. of his effort into his work. The young man whose future depends on his own effort will put full one hundred per cent. into his work. Any man familiar with business will cite numerous cases coming within his observation of young men who have started at the bottom and steadily climbed to the top with no other assistance than an enthusiastic application of their abilities to their work. Of the one hundred and seventy ranking officials of the Pennsylvania Railroad, one hundred and sixty-three started at the bottom, a striking example of the opportunities that are open to a young man in business.

The development of the young man is due to the make-up of the business itself. The railroad man, the banker, the manufacturer, the telephone man, every man in business is performing a service without which the world could not go on. Imagine business halted for a day and the contemplation of only a few of the results will impress upon the mind of every one the fact that business is service of the highest type to humanity. Business has expanded because the individual employee has been recognized, because every wide-awake young man in it knows that reward and recognition are always in sight, because the men who are developing and have been developed by business, know that business is service.

A few years ago, policies were carefully guarded; an employee was but a cog in the machine, working for and toward an end of which he knew nothing. To-day, an open, broad-minded policy is pursued, not only toward those to whom business must account, but toward its employees on whose success its very life depends. This

\*The seventh of a series of vocational articles.

attitude of business spells success for the worker, because it instills enthusiasm and develops loyalty, which are primary qualifications. The boy who started at three dollars a week and is now the president of one of our largest banks will tell us that this is the attitude of business; that business is fair and that it has expanded because every intelligent, honest and enthusiastic act of every employee counts.

Experience shows that even under the same ownership, there will be the keenest competition between two plants because of the intense pride employees have in doing better work than their rivals. It should be borne in mind that business is not for the chosen few. Its field is broad, for it takes the untrained man and educates him. It reaches out for all professions, for the arts graduate, the engineer and lawyer, as well as for the untutored office-boy. Business gives a post-graduate course to the college man, and trains the man who has not had the advantages of a college course.

However, business is not a one-sided game, for the young man must play his part. Business can only lay the foundations, map out the way and foster the spirit that leads to success. The actual results depend on the effort put forth by the individual. He must put enthusiasm into his work, for small ability with great enthusiastic energy will accomplish more than great ability without the power of enthusiasm. The young man must work hard, think hard, do the task at hand better than seems necessary, and eliminate fear of taking the initiative. This will place him above the multitude of average men who travel along the "lines of least resistance," following the footsteps of custom, doing their work in practically the same way as their predecessors, advancing only with time, always avoiding responsibility, "side-stepping" new thoughts, resisting modern invasion and fearing progressive interference.

However humble the task, the young man must realize that it is in part a preparation for the work to come. Each grade of service offers preparation for the grade above, and this preparation is an inseparable feature of all current work. He should keep this idea before him, and learn to do the routine work well, for it is only by constant application that he will gain a thorough knowledge of the business. Observation is an important factor. The young man should learn to develop his powers of observation, for there is always something to be gained from a study of the influences at work around him.

Business abhors waste of men as well as of materials. It develops the latent capabilities of the young man, and then institutes special educational courses to direct him in sound and healthy lines, investing hundreds of thousands of dollars annually for training courses for young men before they actually become producers. Specialists prepare formal instructions and routines for the young man's guidance. Societies are formed at which papers are read, and after which discussions follow. Big-minded executives meet the men and talk things over, and the

young man has the benefit of their experience and is constantly inspired by their example. The human element has become the all-important factor in modern business. The executive creates and develops a spirit of loyalty and interest, and upon his work in this direction his success depends.

Employer and employee have become partners in the truest sense, and cooperation is the watchword. Business recognizes this policy as the only means by which the success of its employees, on whom its success depends, can be assured. The duty to employees is well defined, and one large corporation includes in its formal instructions of organization:

The strength or weakness of the operation of any department is immediately reflected in the character of the subordinate officers. It will be found that well-managed departments have, in subordinate positions, men qualified for further advancement. The policy followed by some officers of having no subordinates qualified to take their positions is not only detrimental to the interests of the company, but suicidal for themselves.

Need anything further be said on the attitude of business toward the young man? It takes the young man and develops him into an efficient worker. It pays his office rent as well as his light and heat. It pays postage, printing and stationery bills. It provides libraries, educational courses and specialized experts for his help. It gives him cultivated friends and associates. It pays his salary while he is working, takes care of him when he is sick, and when he retires for a well-earned rest, it pays him a pension. Should he die in the service, his relatives receive death benefits. More than all this, it lets him play his part in the service of the world, and gives him the moral satisfaction of a life well spent, a task well done. What more can any line of endeavor offer?

FREDERIC L. DEVEREUX,

Auditor of the American Telephone and  
Telegraph Company.

*Read the Wandering Jew*  
**Soul-Hunting in Ireland**

Recent articles and communications in AMERICA have been exposing the commercial and social operations of well-financed "Protestant Soul-Hunters" who are buying up the Catholic souls of such of the New York Italians as they find "all underfed and so poor." The material of this soul-traffic is somewhat new, but the traffic itself is old, nor is it confined to New York or to America. To-day it is the Italians whose poverty and unprotectedness make them a prey to the soul-trader. A few generations ago it was the Irish, when famine threw them "so poor and underfed," and often orphaned, on our shores; and many an Irish name in a violent Protestant pulpit bears witness to the success of the unhallowed traffic. But it was in Ireland itself that the trade was plied most systematically, shamelessly and continuously; and, contrary to the accepted belief, it had and has still a certain measure of success. Some account of it and of the



organized methods now adopted to counteract it may be helpful to those who are anxious to suppress this evil in our midst.

Since the imposition of Protestant rule there has been always proselytism in Ireland wherever there was poverty; and the ruling powers saw to it that this should be intense and extensive. In the famine years it became universal. When hundreds of thousands were dying of starvation and millions were on its brink, and British economics were compelling the exportation, for rent and taxes, of the grain and meat that would sustain them, peers and commoners, church organizations, established and dissenting, sent over hordes of proselyters who, well supplied with money and goods, set up a soup-kitchen in every centre of distress, and ladled out its savory concoctions at a price. The people in town and country were literally dying for want of food; the price they had to pay was the renunciation of their faith, the acceptance of Protestantism. That word would ward off fever and death, insure life, and often comfort, and most of all, the lives of their little children. It is to the undying honor of Ireland, and perhaps the greatest of its many heroisms in her long fight for the Faith, that she did not pay the price. She kept her soul. Her children died in thousands rather than enter the kitchens of the proselyters, and many a Connaught mother suffered her child to die at her breast rather than touch a morsel of food at the price of her Faith. To follow the awful records of deaths during those years along the tracks of the "Soupers," as the kitchen proselyters were nicknamed, is of poignantly tragic interest. At every step there is place for a pæan and an elegy.

Not all were heroic, but the exceptions were so few that they prove the rule. One will occasionally find a family in districts of Clare and Galway that is black-marked to-day because some members of it succumbed even temporarily to temptation. The scorn, springing from love of their Faith and hatred of apostasy, had its uses; and the late T. D. Sullivan hit off happily an occasional effect of it, in a ballad describing how the wife of a man who had suddenly found Protestant salvation in donations of food and clothes and rent money, upset his new-found faith by "combing his head with a three-legged stool." Ridicule of the "Soupers" was a favorite theme of the street ballads, especially in the larger cities where proselytism had better opportunities both for poverty-stricken subjects and for concentrated effort. A notorious Mrs. Smyley established a very large "Bird's-Nest" in Dublin which catered assiduously to the parents and the birds, and a song that the singing of Father Tom Burke made famous, points to the cause and process of its success:

There's Mrs. McGrane when her man was slain  
On the banks of the bould Crimea,  
Gave her religion up for the bit and the sup  
And took to Luther's idea.

It pours fine scorn on such as consent to "selling their

soul for a penny roll and rashers of hairy bacon"; but though such sarcasm is a useful deterrent for some and a stimulus to others, it can not supply the continuous lack of the penny roll and its equivalents. A recent attempt of the Larkinite Socialists in Dublin to spirit off the children of the impoverished strikers to English Protestant homes aroused such indignation that it broke the sway of Larkinism; but the subtle, quiet, everyday seductions of plausible proselyters who dangle bread and meat and prospects of comfort for themselves and education for their children before parents of the slums, when foodless and hopeless of employment, can only be resisted by a sustained heroism beyond what may be ordinarily expected of human nature. Whatever the economic and governmental systems that brought about these conditions, there is no doubt that they exist, and that the "Bird's Nests" which have been multiplying since the famine years, have been battenning on them. It developed from some recent trials in Dublin that these agencies are expending \$300,000 annually in buying up Catholic children, that they have over two thousand such children in their "Homes," "Ragged Schools" and "Bird's Nests," and that more than a thousand adult Catholics are losing their Faith in their "Asylums," "Shelters," "Missions," and other proselyting institutions.

Further inquiries confirming these revelations, that destitute Catholics were being bribed and wheedled out of their faith in Dublin and elsewhere, resulted in the formation of a society to rescue those who had fallen into the trap and to relieve the wants and strengthen the Faith of such as are exposed to danger. This is the Catholic Protection and Rescue Society, 35 Molesworth Street, Dublin, a committee of prominent laymen and women, that has the approval of Cardinal Logue and the entire Episcopacy, and is working in cooperation with the Pastors and Religious of Ireland. The Director, who has forwarded their program, writes that Ireland is grateful for the political aid she has received from America, but the safeguarding of her children's faith is even more precious than the realization of her national aspirations, if either can be severed from the other; and that, as she has contributed of her blood to our religious growth, she trusts that, while the lack of self-government still prevents her from setting right the social conditions of her cities, American Catholics will aid her in the fight for preserving the Faith of her poorest and weakest against the energetic proselytism of capitalized bigotry.

The charities of Dublin are probably the most generous in the world. Every Sunday, often at several churches, there are sermons in aid of Homes, Hospitals, Asylums, etc., and always a generous response, till one wonders how poverty can find so much to give. But now the various charities are systematized and coordinated, and many social activities are prosecuted that were formerly neglected. Committees provide for the food, clothing and education, or employment of the destitute, and supply the spiritual and corporal support that fortify them

against the wiles and moneybags of the proselyters. The literature that explains their methods will prove educative in the ways of saving our own Catholic children; and it will in no degree hurt this work if it also incites us to help the still poorer poor of Ireland against similar dangers.

M. KENNY, S.J.

### The Mexican of the Southwest

To an outsider the Mexican appears at first glance to be a queer entity. Some indeed never see aught of good in him, no matter how long their acquaintance with him may last. He always will be to them a pariah. Others, on the contrary, soon learn to love him and declare him to be the best fellow in the world. A more careful study of the Mexican character makes plain that the golden mean lies between these extremes.

The first thing that impresses a visitor on entering a Mexican village is the form of the dwellings: it is decidedly Asiatic. The buildings are all flat-roofed. The material used in their construction is clay-brick, dried in the sun. Sometimes, however, sods are used instead of brick; sometimes posts are closely driven into the ground and plastered over with a mixture of straw and clay. The richer classes of Mexicans, however, now build houses with a gable roof, and even the poorer make sacrifices to imitate their wealthier neighbors. The more frequent rains of recent times are bringing about this transformation. The people see that in the end it is more economic, for whenever it rains for any length of time their flat roofs spring a leak. Thus furniture is ruined and other damage is done.

In meeting with a Mexican the visitor is almost certain to observe a certain amount of reserve. This will disappear if the stranger addresses him in Spanish, his native tongue. At first the answers will be brief, but polite. On further acquaintance the Mexican will become more confidential; but in no case will he take the chance of committing himself. This may explain in part the charge that Mexicans are not sincere. The fault, however, lies with the stranger: he has not won confidence. If he succeeds in gaining this the Mexican will become friendly and introduce him to his family, of which he is very proud. The larger the family is the more pleased he is with it, and the more faith he shows in Divine Providence. This faith never weakens, even when death freely decimates the Mexican family; and there are few mothers who have not given some angel souls to Heaven.

Upon entering the house the guest is greeted by the entire household. A seat is offered him and he has the opportunity of studying the inner life of the Mexican home. The arrangement of the house and the quality of the furniture vary with the social standing of the owner and with the previous training of the mistress of the house. Some of the dwellings compare favorably, both in point of elegance and cleanliness, with the best

American homes. In matters of taste the Mexican housewife sometimes shows more delicate refinement than her American neighbor. In some instances the walls are still ornamented with old, inartistic religious prints and statuettes; but these are giving way to more modern and artistic representations. The Mexican prides himself on his devotion to the saints; he has his domestic shrine, where the family assembles for rosary, novenas, May devotions and other prayers.

No one interrupts a visitor while he is speaking. Even the children are taught good manners and answer questions with politeness. The stranger is urged to stay and invited to partake of the frugal meal. This consists mainly of *frijoles* (beans) and chili sauce, with stewed meat. In Lent omelettes are substituted for the meat. Coffee is the usual drink. The *tortilla*, a kind of pancake, takes the place of bread; now and then a jar of good home-made preserves is added. At wedding feasts, or banquets, on the name day of the patron saint of the village, the ordinary fare is dispensed with. Courses of meat, dressed in various ways, chili *relleno*, or balls of minced meat, raisins, green chili and *sopa*, a kind of pudding, make up the banquet. All are invited without distinction. The meal is preceded and followed by refreshments, such as beer and wine, sustained by cakes and cookies.

On leaving the house of his host the stranger may notice in the public square and in other prominent places a quaint building with a small belfry surmounted by a cross. Its flat roof is in conformity with the general outward appearance of the edifice. This is the village chapel. Its construction carries one back to old pioneer days. If the stranger peeps in he will be surprised at the contrast which the beautiful interior presents to the ugly exterior. The time is probably not far off when the chapel will boast of a gable roof. For progress among the Mexicans means betterment of the church edifices; and the Mexicans are progressive.

If the visitor decides to prolong his stay he may witness some public devotions. He will find that the Mexican loves his religion, that he takes part in all its exercises. He will, moreover, discover that only those Mexicans are of any account, morally or intellectually, who often cross the threshold of their chapel. If they withdraw from the influence of their Catholic religion, they will forget that they are men. Their animal nature will assert itself, their strong passions will break out, and no law or penalty will be able to keep them within bounds.

As to the Mexican's proverbial laziness, an explanation may be ventured. Of old most Mexicans were shepherds. Such an occupation does not promote intellectual development. They were free to return home to their families only at a time when farming was not profitable; nor was there any market for their produce. Their needs were exceedingly few. *Frijoles*, chili, Indian corn and mutton answered for their food. As to their clothing, the fashions were not exacting. There was likewise a



dearth of instruction. No wonder they loved, as some still do, to lounge in the sun or shade as the season invited them. Now that agricultural prospects are brighter, Mexicans are devoting themselves to farming, and bid fair to outstrip their American neighbors. Such is the Mexican of the Southwest, a gentle, docile creature, much maligned by those who do not know him, much respected by those who do.

F. M. TROY, S.J.

#### What is a Sunspot?

According to the latest findings, a sunspot is a whirl of fluid incandescent matter in the photosphere. On this earth, we are acquainted with two kinds of fluid or liquid whirls. The weatherman has his whirls in the atmosphere; the waterman has them, or can produce them, in the hydrosphere. The weatherman's whirls are natural events over large areas of country, and, according as the whirling is counter-clockwise or clockwise, it is a storm or a counter-storm in the Northern Hemisphere, this condition being reversed in the Southern.

In like manner there are solar whirls, in some of which the whirling is from right to left, and in others from left to right. Both kinds of these solar whirls have been found in the fluid matter of the photosphere, irrespective of North or South.

Pictures of sunspots taken with the spectroheliograph (a sort of indirect photography) bear testimony to the existence of these two kinds of whirls, which constitute the very essence of sunspots. Nothing of the kind was known prior to the invention of the spectroheliograph by Dr. Hale, of the Mount Wilson Solar Observatory, in Southern California. Direct photography of the solar surface by means of the now antiquated horizontal photoheliograph was not perfect enough, so far at least as we are aware, to show any whirling in sunspots; and far less able to do so were the ordinary direct vision devices used anteriorly, such as the projection frame sketches and the polarizing helioscope. Out of this imperfect way of looking at things arose a variety of opinion concerning the nature of sunspots; for where absolute evidence is wanting, every man is, of course, wiser than his neighbor.

The fact that sunspots are whirling fluid material in the sphere of light brings additional evidence to bear on the proposition that nature is very much the same everywhere and that the natural forces known to physical science are the same everywhere in the stellar universe, work very much in the same way and produce similar or nearly similar effects. Hence, as a terrestrial atmospheric storm of sufficient intensity is able to travel, say from the Aleutian "Low," across the United States, then across the Atlantic, thence to invade Europe, and possibly return to its birthplace to begin a new gyration; so, a sunspot, once formed, is sometimes carried round and round several times over by the rotating sun until it finally disappears. But the period of its duration is very various according to the degree of intensity it possesses. Certain spots live on month after month; others, on the contrary, are born to-day and die to-morrow.

It is to be observed, however, that the sunspot, howsoever great and fierce it may seem to be, is only an accident amidst a greater and larger solar disturbance, we mean the solar torch—the ancient facula of Father Angelo Secchi—the top of which reaches even into the heights of the chromosphere, where the telespectroscope discovers the eruptive and the quiescent protuberances. At that height, the facula becomes the flocculus of Dr. Hale.

What we want to say of the facula is, that it is the main disturbance with which we have been reckoning all these years of so-called least solar activity. The facula, once formed, is

visible for say three days in the vicinity of the eastern rim of the sun, where the absorption of light is least, then merges into the excessive ardors of the central solar surface, where it is very seldom visible, after which it recovers visibility for three more days on to the western rim, where it is not drowned as in the gaseous fog of central incandescence.

When the facula has set, an observer from the other side of the sun would no doubt see the same appearances that we do on this side. Oftentimes, the same facula rises again at the east of the sun and sends hither evidence that its term of life is far more prolonged than that of the ephemeral and capricious sunspot. The latter very seldom appears alone, that is, dissociated from the facula. The general rule is, that the facula is formed first and is carried around by the solar rotation, and then the dark spot sets in. Perhaps the best earthly simile we can give of these two solar phenomena is that of a huge whirling fire buffeted by a fresh gale, some parts of which would exhibit combustion at its highest degree of intensity, and other parts, less favorably situated, would show only darkish red flames. The former would be the superbly brilliant facula; the latter, the dark violet-blue colored spot. The spot disports itself and, as it were, swims in the facular ocean of dazzling light.

Hence in the investigation concerning the origin of the sunspot, the observer is much more intent on the facula than on the spot. The thing of capital importance is to see whether the facula stands in the exact position which, according to calculation, it ought to occupy. *i. e.*, just so much heliographic longitude and just so much heliographic latitude, the latter being reckoned north and south of the solar equator, and the former east and west of the central solar meridian for a given day, hour and minute—a much more convenient method than the ascending node for a given time, which was adopted by Carrington.

Until just recently, the question of the origin or first formation of spots or faculae has been wrapped up in darkest obscurity. If our memory does not fail, Maunder, of Greenwich, is the last astronomer of great authority to say that the attempt to account for the inception, origin or formation of sunspots through planetary influence is futile, groundless, hopeless. A writer in *Popular Astronomy*, in an issue of last year, tried to show, by using gravitation as a medium, that it was impossible, absurd and what not, to think that the planets caused the sunspots in the broad sense, as dark or brilliant white appearances.

With all due respect to these grandees of science, we part company with them and dare hold just the opposite, not as a view either or a theory, but as a doctrine resting on the solid rock of fact, namely, that the spots and facula are due, one and all, to planetary energy of some sort, the intimate nature of which is not yet known, although there is a strong suspicion that electromagnetism is the responsible agency. Electromagnetism is indeed a whirl, and a whirl is able to produce another. Gravitation, on the other hand, goes on straight lines and so is out of place and doomed to failure as an explanatory medium.

Just at present financial reasons stand in the way of making our proof public. It has entailed an enormous amount of mathematical work and has cost this observatory a large sum of precious time and labor. What has cost so much should not go without remuneration. This proof has already stood the test of time, and the results obtained have been entirely satisfactory.

It simply amounts to this: Observation has shown that when planets are in heliocentric conjunction or opposition, they produce *conjugate* spots, either very near each other, or at an angular distance of almost  $180^\circ$ , just where certain trigonometric lines strike the solar surface—a position which we define in terms of heliographic latitudes and longitudes. If the spots or faculae, or a combination of them, occur at the very time of their formation on the visible side of the sun, the observer can see them immediately, and the verification is practically instantaneous. If they happen to form on the invisible side, we have

to wait a fixed number of days dependent on the daily rate of the solar rotation. A large number of such verifications are already on hand, and, by the principle of invariable sequence which presides over the inductive method of scientific investigation, there is the necessary and sufficient reason to think and to know that the future shall not belie the past.

J. S. RICARD, S.J.

## COMMUNICATIONS

### "Balkan Atrocities"

*To the Editor of AMERICA:*

Under the heading "Balkan Atrocities," in your issue of May 30, there are comments on "the long-expected report of the International Commission." Since doubtless the latest Carnegie impertinence is thus designated, I beg space to remark that the findings of this "Commission" are not recognized as authoritative by anybody except the enterprising gentleman himself and his admiring compatriots. The Balkan peoples do not suffer fools gladly, and Serbia, to begin with, forbade any investigation on her territory by this self-appointed agency, financed by the world's most amiable disseminator of promiscuous printed matter. Its verdict that the Servians were the least cruel of the belligerents has not altered Serbia's appreciation of the presumptuous meddlers. It was not needed to emphasize a well-known fact. However, a letter is quoted which was purported to be in the hands of the Carnegie Commission, and this letter speaks of "corpses, dust and ashes," concomitants of war in all lands at all times. There is no mention of the provocation that led to the bayoneting of the fiends that lured weary, footsore troops into their villages and then fell upon them. The least cruel of the Balkan armies made the mistake of entering into parleys and pacts with the Mohammedan tribes (in spite of the warnings of the Catholics who knew their "brethren" better), and met with the vilest treachery in return. The internecine warfare now proceeding in Albania is a proof that Mohammedan fanaticism can only be cowed by cannon. If whole villages were obliterated by the least cruel of the armies, it was in rightful and needful retribution for cowardly massacre and mutilation. Soldiers' letters are not always trustworthy—witness the shocking tenor of some from Vera Cruz—but the report of the Carnegie Commission has less title to credence. The members were ignorant of languages, conditions and circumstances.

War is always a disgrace to Christianity and civilization, but if Mr. Carnegie wishes to do something really fine, let him start to propound either Christianity or civilization to the Moslem tribes of Albania.

London, England.

ELIZABETH CHRISTITCH.

### A Suggestion to Practical Catholics

*To the Editor of AMERICA:*

Now that AMERICA is being so unreservedly appreciated as evinced by the page devoted to communications, why should Catholics not take a hand in spreading this appreciation and affording an opportunity to thousands of others of reading it?

There are thousands of organizations, sodalities, clubs, etc. under Catholic auspices. First of all, of course, these should subscribe and place AMERICA where it belongs—on the top of all magazines on the tables of their reading rooms. Secondly, and this is the sole object of my note, why should not each different organization see to it that each public library, each hospital and public reading room in its vicinity is supplied with a copy of such a representative Catholic weekly? The slightest suggestion to any one of these by a member of a sodality may result in

an immediate subscription. If this can not be done, then it would be, I think, a highly commendable work if the sodality itself sent the paper. To instruct the ignorant is a work of mercy, and this, perhaps, is for some the only available means of observing it.

With a thousand thanks, and hearty congratulations on the vast amount of good done by AMERICA.

New York City.

LECTOR DEVOTUS.

### Summer Days in the Crowded Districts

*To the Editor of AMERICA:*

Such of your readers as have been interested in the articles printed on proselyting among the Italians, will be glad to learn that three generous ladies have volunteered to pay the expenses of a trained nurse for the St. Helen Settlement House in Brooklyn. This will enable much efficient work to be done in a very crowded section during the hot summer months. The charitable patrons who made this possible arranged for it before they left the city themselves, to seek recreation and comfort. If others of those to whom Providence has given the means to enjoy rural delights would follow this example, and give, even a small portion of their abundance, to make more tolerable the existence of their less fortunate brethren in the crowded city districts, the tasks of the Catholic settlement workers would be very materially lessened and much fruitful work would be accomplished.

Brooklyn.

C. A. W.

### The Protests against Nathan

*To the Editor of AMERICA:*

Permit me a word in commendation of your attitude towards Nathan. Your protest was timely and legitimate, and has the approval of all fair-minded men. You did well not to allow the issue to be clouded. Nathan is offensive to us for one reason only: he is a gross man who has viciously reviled Catholicism, and just as viciously insulted the Holy Father and Catholics at large. Your last article leaves no doubt of this. Imagine a man, a mayor of a prominent city, making use of public occasions to accuse Catholics of hanging votive offerings round the Madonna during an epidemic, and then murdering the doctors! Of course the whole story is farcical, but that rather accentuates than diminishes the malice of the speaker. There should be no mistake about this matter. Catholicism and Catholics were reviled, not an Italian religion or Italian Catholics. The ex-Syndic dug at the heart of our religion and at the hearts of Catholics the world over. He insulted both the religion of American Catholics and American Catholics themselves.

You did well, then, to express your disapproval. Your right to do so and my right to do so are undeniable. Indeed, such a right is founded on the natural law, is supported by the divine law, and sanctioned by our own Constitution. Some few have denied this. Amongst such was found the usual "Intelligent Catholic." Of course he was intelligent: such people always are! Luther was, Henry VIII was, and so were the rest of the tribe. No doubt were Lucifer to write he would sign himself an "Intelligent Catholic"! It is too bad, sir, that since this intelligence is so abundant it is not more apparent in speech and writing.

Nathan came to our shore as an Italian citizen, did he? Why then, did the reception given him take the form of an anti-Catholic demonstration? Why was its bias such that the Junior Order would have nothing to do with it? Inverted Protestants, perverted Catholics, Masons, creatures never heard of in time of danger, called Guardians of Liberty, were his bodyguard. They shouted for him and dined with



him—probably at the expense of the Italian Government. And all this was because Nathan was born in London and naturalized in Italy! The fact is Nathan was received in this way because he came as an insulter of us and our religion. It is high time we put a stop to this. A good beginning has been made. "Mister" Nathan came into the country dishonorable: he went out more dishonorable, unable to answer your statements or meet your arguments. It is the first time since he reached the age of reason that the ex-Syndic "did not have something to say." Do not be afraid to publish this letter. The great mass of decent people, Catholic, Protestant, and Jewish, are with you.

New York City.

AN "UNINTELLIGENT" CATHOLIC.

### The Meaning of "Frequent Communion"

To the Editor of AMERICA:

May I request that Father Schlathoelter send to you for publication the exact text of the letter he received from the private secretary of His Holiness in regard to the meaning of "frequent Communion"? From the words he quotes it would seem that the answer simply points out the necessity of Holy Communion at more or less frequent intervals in order to keep the soul always free from mortal sin. For some weekly, even daily, Communion may be necessary. Others live constantly in the state of grace, even though they have not yet heeded the desire of Our Lord that they should receive Him, if possible, every day. Suppose a Catholic man who went to Holy Communion every three months had no mortal sins to confess, would Father Schlathoelter hold that he had disobeyed a law of God by not receiving Holy Communion more frequently?

New York City.

JOHN CORBETT, S.J.

[The text of the answer is as follows:

The American priest, Schlathoelter, insists on having an absolute answer as to the meaning of the word *crebro* in the Communion Decree. An absolute definition of *crebro* can not be given, because the word has a relative meaning, varying according to persons, place and circumstances, so that for a mother of a family, or for a servant, it may mean every two weeks, or every month; for another, every week; for still others, two or three times a week.—ED. AMERICA.]

### The Father of American Shorthand

To the Editor of AMERICA:

There was an interesting reference in AMERICA of May 16, to Thomas Lloyd, and the part he and other Catholics played in the Revolutionary war. But the reference to Lloyd was all too brief to satisfy the thousands of Catholic stenographers in the United States. Lloyd was the "Father of American Shorthand," and the undersigned, as a shorthand writer for more than twenty years, begs to call attention to this striking member of "the profession" who became so conspicuous for his loyalty in the early days of our struggle for independence.

Thomas Lloyd was born in London in 1756, and received his early education from the Jesuits, at St. Omer's, in Flanders. The Jesuits taught him shorthand. One of his professors was Rev. John Carroll, who later became the illustrious Archbishop of Baltimore. While at St. Omer's he became a fast friend of Rev. Leonard Neale, who succeeded Archbishop Carroll, and through the influence of these two Maryland priests Lloyd came to Maryland in 1771. At the outbreak of the Revolution, he entered the service of the American colonies, and was in action until the battle of Brandywine, during which engagement he was wounded and taken prisoner, but was later exchanged. In 1779 he was appointed to the quartermaster's department, with the rank

of captain, and then went to England on some supposedly secret mission. When the Government finance department was established, Lloyd was appointed private secretary to the treasurer of the United States, which position he occupied until peace was declared. In 1785 he was engaged as a reporter on the *Pennsylvania Packet* to make shorthand reports of the proceedings of the Pennsylvania House of Assembly. This is one of the first recorded instances of a newspaper reporter using shorthand. In 1787 he reported the proceedings of the Pennsylvania Constitutional Convention. As official reporter, he was present at the sessions of the first House of Representatives in New York, and as AMERICA points out, when George Washington was inaugurated, Lloyd stood on the balcony while the Father of his Country took the oath of office and delivered his inaugural address. The notes of it, which Lloyd wrote in shorthand, were the following day laid before Congress. In 1789 Lloyd was engaged as the official stenographer of Congress, which met in Philadelphia in 1790, and he continued in this capacity when Congress held its session later in Washington. In 1804 he reported the proceedings of the Pennsylvania House of Representatives.

He was an author and publisher of considerable reputation, his first work being a reprint of the London edition of a work on "The Unerring Authority of the Catholic Church in Matters of Faith." He published the very first copy of the *Congressional Record*, the "Commentaries on the Constitution of the United States of America," and "The Acts Passed by Congress," as well as numerous pamphlets.

He died January 19, 1827, and was buried in St. Augustine's Cemetery, Philadelphia. Over the grave of this author, soldier and patriot the National Shorthand Reporters' Association in 1902 placed a suitable tablet to perpetuate his memory.

Pittsburgh, Pa.

THOMAS F. COAKLEY, D.D.

### From the Pastor of a Rural Parish

To the Editor of AMERICA:

I am herewith sending my subscription. Although times are dull we cannot do without such mental pabulum as AMERICA. It is my favorite Catholic publication. Rev. John La Farge, S.J., gave us, in the issue of June 13, an article that should be read by every one who has a boy to send to college. While there is no young man in college from my parish, yet, like every other rural parish up here, it will eventually contribute to the 94 per cent. of our successful men in Church and State, who receive primary education in the rural districts of Canada.

No one, however, who has watched the careers of young men can help seeing that the result of attending the godless college,—and every non-Catholic college is more or less so,—is the ruin of religion in the soul of the young person. Early in my career as a priest, I came across one of these. He lived in a small town. His parents were Catholics, though of the careless variety, and a little uppish. It was for the purpose of influencing him I used to visit the family, but three years at a provincial college had done its work. Only once did the young man mention religion at all and it was evident that he regarded it an unimportant matter. Perhaps it could be taken up later, but just then it would retard the "development of his mind." Besides that, the church-going people of the village were for the most part unlettered, and they could not appreciate the honor he would be doing them by attending Mass even on Sunday.

Living as we are in an agricultural district we especially enjoyed "H. W.'s" articles on the farming industry. I have read them at the meetings of our temperance society, the League of the Cross, and the young men gathered much practical information from them. Yes, AMERICA is the Catholic paper *par excellence*.

Grand Mira, C. B., Canada.

REV. D. J. RANKIN.

# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, JULY 11, 1914.

Entered as second-class matter, April 15th, 1900, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1914, and published weekly by the America Press, New York.  
President, RICHARD H. TIERNEY; Secretary, JOSEPH HUSSEIN;  
Treasurer, JOHN D. WHEELER.

### SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00  
Canada, \$3.50 Europe, \$4.00 (10s.)

### Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW

*The reader's attention is called to Father Daly's keen analysis of "Literature in the Nineties" printed on another page of this issue.*

### The Canonized Villa

Villa has been canonized. The ceremony was performed by "a representative of the Administration," "one of the four or five men who are all that share the President's confidence in Mexican matters." The act of canonization extols the bandit as the man long sought by our Government to free his people from thralldom. Brain and pen are both impotent at this juncture. Perhaps an analogy will enable our readers to draw their own conclusions.

There are evils in the United States. A revolution is inaugurated. A bandit comes down from a mountain fastness, a lewd, Godless fellow, a violent, fractious man, all dripping with the blood of victims. Accompanying him is a horde of uncouth, brutal men, who fling themselves on towns and villages, murder men, enslave and ravish women, burn houses, desecrate churches, respecting nor God, nor country, nor neighbor, nor self. These men are wading through human blood to Washington, where a misrepresented President waits his fate in calm dignity. At this critical time a representative of the Mexican Administration proclaims that such a leader of such a horde is the very man whom Mexico has chosen to become our liberator from thralldom.

Conclusions are in order.

### The Archdukes Ferdinand and Karl

Who murdered the Archduke Ferdinand and his wife? We may pass over the wretch who fired the fatal shots, and say, without fear of contradiction, that the noble pair are to be added to the long list of martyrs

slaughtered by the Revolution. The European press has, of course, expressed its sorrow for the dead, and our American papers have taken the note from them. How sincere that sorrow is may be judged from the comment added universally, though not everywhere in the same terms, that the saddest element of the sad tragedy is the feeling of relief experienced by all the world at the removal of one who was a constant menace to the peace of Europe. We may be allowed to remark that the editorial rooms of such a press do not contain the whole world; and that there are millions within the Austro-Hungarian Empire, and hundreds of millions outside of it, who mourn sincerely, without subterfuge or equivocation, the cruel murder of a great and good man, one who could have contributed efficaciously to the true peace of the world—peace in order.

The same press goes on to tell us that the murdered Archduke was a fanatical Catholic, while his successor, the Archduke Karl, is an ardent Catholic. We resent very much the impertinence of people, as far removed from the Catholic religion as earth is from heaven, in presuming to define different degrees of Catholicity. The Archduke Karl, they say, is an ardent Catholic, who, nevertheless, will not allow his religion to interfere with his politics. This may sound quite sensible to the gentlemen of the press, whose ideas on religion are very incoherent. As a matter of fact, it is a contradiction in terms, as they might have understood had they taken the trouble to study what our Holy Father had to say lately on the pretence to set up a lay conscience in opposition to the religious. The individual is one. His conscience is one. The dictates of that conscience, founded on all the principles in his intellect, are harmonious, and can not be otherwise. The "ardent Catholic," therefore, must form his conscience always in harmony with the principles of Catholic faith, not in subordination to the maxims contrary to it. One who does this is what the journals call a fanatical Catholic. Such a one was the Archduke Ferdinand. "Give a dog a bad name, and hang him." We reserve judgment about Archduke Karl. We hope, however, that he is an ardent Catholic in the true sense of the words, as was the Archduke Ferdinand, and that he may deserve to be called, in the language current in the revolutionary press, "a fanatic."

### Nathan and the Irish-Americans

Nathan has arrived in Rome. The gift of speech which he lost suddenly when asked to reply to the categorical charges made against him has returned. He is talking once again. His lips remain tricky, however, and his tongue deceitful. He is telling his friends that he received a triumphant reception throughout America, remarking contemptuously that he was opposed by a few Irish only.

His reception was a triumph, but not for him. It was a clear victory for those opposed to his blatant attacks



on Catholicism. He was caught in false statements. That alone is sufficient to make his visit a failure in the eyes of men of honor. Nathan may consider it a triumph for himself; but Nathan is in a class apart from ordinary men. He has his own code of ethics, which is understood by a few only. The Irish, as such, did not oppose him. Catholics opposed him. They are of German descent, French descent, Italian descent, English descent, Irish descent, and so on. They, all of them, protested against him, and will continue to do so.

The Exposition has already lost much by Nathan, and will lose more. Our protests are just and should be heeded. Fair non-Catholics admit this, and do not hesitate to say that had Nathan insulted their religion as he insulted ours, they would see to it that he was recalled. Are Catholics the only people who can be insulted by any and every wight with impunity? Some think so, but they may have to change their minds before long.

#### Catholics in State Universities

Mr. Richard C. Hughes, secretary of university work for the Presbyterian Board of Education, published recently, with the object of awakening the zeal of his fellow-Presbyterians, some statistics he has gathered regarding the religious condition of our State universities. He reports that thirty per cent. of these institutions omit chapel exercises altogether; thirty-seven per cent. hold them only once a week, and in others, though the students assemble daily in chapel, it is not for prayer, but merely to hear announcements made. Nearly half of the 7,545 faculty members belonging to forty-seven State universities are said to have no religious "affiliations" and of the 104,924 students who are being educated in these places, 8,452 expressed no religious "preferences" whatever, while 28,550 did not answer Mr. Hughes' inquiries.

As our State universities are supported by taxes collected from citizens of every creed and of none, a sect has no right to impose its tenets or its form of worship on the student body. Young men and women can not justly be obliged to attend religious services that are held in the university chapel, and the Catholics who are being educated in these seats of learning, can take no part in Protestant worship of any kind. Indeed at a State university there seems to be no logical reason for the existence of a chapel except, perhaps, as an architectural adornment of the quadrangle.

Even if Catholic young people are excused from being present at Protestant religious exercises that concession by no means makes the State university a desirable place for our boys and girls. The whole spirit and atmosphere of these institutions is a constant menace to the faith of Catholics. However fervent and well instructed they are when they enter, they are likely to graduate shamefaced and invertebrate children of the Church, or worse still, indifferentists in religion or, worst of all, downright unbelievers. Many influences under which Catholic students

are brought during the impressionable period they pass in a secular university tend to undermine their faith and to weaken their hold on the unseen world. The dangerous courses in literature they often follow; the false philosophy they are taught; the unchristian interpretation of history they learn to apply, and, that strongest force of all, daily intercourse with unbelieving professors, are grave perils to the faith of the Catholic students in our State universities, especially if all safeguards against these influences and all correctives for these tendencies are quite wanting. But young men or women who go to a Catholic college will not only receive there an excellent training in secular branches and in sound philosophy, but they will be taught to value their faith highly and to defend it valiantly.

#### "O Generation of Vipers"

The decision of the circuit court of Salem against J. H. Hosmer of Silverton, who in his *Journal* had slandered the Benedictine Sisterhood of Mt. Angel, Oregon, has now been sustained by the Supreme Court of the State. The entire calumnious story of an escaped nun was from first to last a malicious falsehood. It is only one of countless similar fictions which are constantly being spawned by a class of men who apparently are equally prurient and malicious. There is only a single word in our entire vocabulary that can describe their work. It is diabolical. It is difficult indeed to understand the state of mind of men who can, with full deliberation, invent the calumnies with which the many anti-Catholic papers are reeking at the present day. To call it obsession would probably be to speak of it too mildly. It would not sufficiently account for the terrible responsibility they are incurring. Not only are they doing their best to make religion odious, but they are sewing everywhere civil hatred and strife. We do not wish to judge of the state of soul of any individual. We know that for many some palliation at least can be found, and we gladly offer up the prayer taught us by Our Lord: "Father, forgive them, for they know not what they do." The enormity of the crime, indeed, is so great that not one of them can fully understand its nature. Yet it is no less clear that to many, who now have made of calumny and slander a remunerative profession, and whose object it is to cover with nauseous slime all that is most pure and holy in God's Church, those words of our Saviour must likewise be applied: "O generation of vipers, how can you speak good things, whereas you are evil?"

The penalty inflicted by the law in the present case is comparatively very slight; but a valuable lesson has been taught. The slanderer of the fair name of the Sisters, we are informed by the *St. Josephs-Blatt* of Oregon, is now posing as a martyr. Yet neither judge, jury nor lawyers in the trial were Catholics. Hypocrisy and falsehood are twin brothers. We always expect to see

them allied. A sincere repentance alone can be of avail in such cases to redeem the loss of character and manhood.

### The Inconsistent Dean

The Rev. Bernard Iddings Bell, Dean of the Episcopal Cathedral at Fond-du-Lac, contributes to the July *Atlantic Monthly* a paper on "The Danger of Tolerance in Religion" that must be rather annoying reading for many of his fellow Episcopalians. The writer shows that the very man who is a "healthy bigot" in politics, economics and the like, feels bound to be tolerant of all varieties of belief and disbelief. Commenting upon today's "Church Unity" campaign, with its slogan, "Let us think only of what unites us," Dean Bell observes that "what unites us" is never defined. He then reminds the reader that Christ was not tolerant, that He did not "seek to conciliate on a basis of mutual toleration" the Sadducees and Pharisees, but denounced them roundly because their conception of religion differed so widely from His own. He preached doctrines, moreover, that alienated most of His hearers and was at last the victim of the intolerance His teachings had aroused. The writer continues:

It is apparent to any one who reads the Gospels, that Christ stood for definiteness in religion, that He Himself died rather than tolerate the religious ideas of most of His contemporaries, and that He earnestly urged His followers to imitate the steadfastness of His example. He prayed, it is true, that all the world might become united; but He must have meant united on the positive and definite platform on which He Himself stood. Any other interpretation would stultify, not merely His words, but His whole life. To Christ, apparently, the most important thing about a man was his philosophy of life in all its relations—in short, his religion. To us, that seems to be the least important thing about a man. Our attitude implies that one way of looking at God, man and the universe is as good as another, for the simple reason that none of them matters very much any way. Our present efforts to be tolerant in religion, then, are based upon the supposition that there is no such thing as objective religious truth. This is to say, that in the thing which for a human being must correlate all his other thought and activity—namely, his theory of life, his religion—there is no objective reality at all, toward which he may approximate. This is to deny that there is anything which may rightly be called fundamental truth. It is to exalt peace at any price into the throne of ultimate reality. It is to destroy the search for that reality. It is to glorify intellectual cowardice and inefficiency. It is not merely to destroy a rational basis for morals; it is, in the end, to destroy a rational basis for thinking as a whole.

Good sentences and well pronounced! But they would of course be better if well followed. The Church to which Dean Bell belongs takes pride in its easy tolerance of "unessential" differences among its members and finds great consolation in the thought of its marvelous "comprehensiveness." The soothing boast is well justified, for the out-and-out pantheist and the near-papist can both find a home in the Episcopalian Church, and while the Dean of Fond-du-Lac's cathedral is writing luminously

about the dangers of intolerance, his low-church brethren in another diocese may be welcoming to the communion table all kinds of "heretics." There is only one Church that has always been, like her Divine Founder, consistently and uncompromisingly intolerant of error. Did it ever occur to Dean Bell what that Church is called?

### Giving Bad Names

"Love me, love my—" Just a moment please! What is its name? On your answer it depends whether we shall embrace your canine friend as a card of admission into your friendship or load up a gun for his extermination. Mothers and fathers are worried about the names with which to equip their children for life. They shrink from Tom, Dick or Harry and ornament their offspring with Reginald, Algernon or Montmorency. Yet when it comes to naming a dog, a man will proceed often with that reckless disregard of consequences and feelings with which a small boy will dishonor the same animal by a very different kind of action.

If names are so destructive to dogs it is not a difficult sum in logic to reckon the amount of care to be exercised in naming a character. You expect a visitor. Only one, perhaps, knows the newcomer. The question is put: Who is he? or Who is she? That is a momentous question and a perilous instant. By the response to that question you will find out whether the answerer is an advance agent for an ammunition factory and has sold you a charge for a gun, or is a judge who has just awarded a blue ribbon for the new candidate to the exhibition.

There are certain characters that were given a bad name in some remote period of antiquity, and now they are fair game for any one from the joke-column to the editorial page. Whether the name is deserved in particular cases is never asked. The step-mother and the mother-in-law, the poet and the tramp, are already catalogued and tagged for some people. You may allege unfairness, lack of charity, claims of justice, particular exceptions. Your appeals are useless. They see the name; they close their eyes and fire away, and their victims escape—in the Mexican fashion.

Certain early novelists wishing to give a special piquancy to their unsavory stories ascribed them to priests and nuns. Poets and artists, taking their cue from these evil sponsors of religion, handed on the bad names, and to-day you have a few well-meaning but misguided Protestants gunning for the kennel so disastrously named. From Thomas Cromwell to Oliver Cromwell, England manufactured bad names for the Catholics and as a direct consequence Ulster volunteers import arms to shoot the Catholics of Ireland.

Giving a dog a bad name is a very serious and very harmful business for all, except the Krupps, the Maxims and the Duponts. A man may not have moral murder in his heart when he light-heartedly gives out his bad names, but the result is bound to be deadly. He might



have awarded prizes, but unfortunately he elects to give a present which has a muzzle velocity of five hundred feet per second.

These bad names, whether traditional or otherwise, save the trouble of thinking. All step-mothers are cruel; all Jesuits are cunning, all monks are intemperate and immoral, all Catholics are traitors, these are the phrases to get by heart and pass on and make the bearers of the names better dead. Sometimes, however, an independent thinker rises up and says: "I will find out who presided over the baptism of these unfortunate animals, and before I reach for my gun, I will find out whether the bad name is deserved." Such men as that, not too lazy to use their brains, not so cowardly as to be a mere echo of local, national or historical gossip, find out that after all good can come from Nazareth despite its bad name. Such intellectual and moral heroes cease gunning and begin cheering.

## LITERATURE

### Literature in the Nineties

But ah! withal,  
Some hold, some stay,  
O difficult Joy, I pray,  
Some arms of thine,  
Not only, only arms of mine!  
Lest like a weary girl I fall  
From clasping love so high,  
And lacking thus thine arms, then may  
Most hapless I  
Turn utterly to love of basest rate;  
For low they fall whose fall is from the sky.  
Yea, who me shall secure  
But I, of height grown desperate,  
Surcease my wing and my lost fate  
Be dashed from pure  
To broken writhings in the shameful slime.

We may be pardoned for this long extract from Francis Thompson's "Dread of Height," one of the finest of his odes, in view of its value as a commentary on a large part of Mr. Holbrook Jackson's recent book, "The Eighteen Nineties" (Mitchell Kennerly). The closing decade of the last century was a remarkable literary period. It thrilled with new impulses and was continually springing new surprises. Young men, barely in their majority, were attracting attention with high accomplishments not distinguishable from genius. The precocity of Keats and Chatterton became intelligible in the light of juvenile performers in prose and verse whose knowledge of men and books was astonishingly extensive and whose literary instinct for word and phrase seemed sheer inspiration. Some of the bright things they wrought in arras may seem faded now; but it is still too early to judge. It is certain that one or two of the literary movements then inaugurated are still in full career.

Let us put down here a partial list of the names conspicuous during those ten years: Francis Thompson, Rudyard Kipling, J. M. Barrie, Oscar Wilde, W. B. Yeats, Bernard Shaw, John Davidson, Henry Harland, H. G. Wells, Alice Meynell, "John Oliver Hobbes," Lionel Johnson, George Gissing, Israel Zangwill, Arthur Symonds, "Fiona Macleod," Ernest Dowson, Aubrey Beardsley, William Watson, Grant Allen, and Lord Alfred Douglas. When it is borne in mind that most of these writers were then under thirty years of age, it is easy to agree with Mr. Jackson that the decade in question has sufficient distinction to be treated separately as a literary epoch. Death has "blown the dust into the eyes" of many among these brilliant young writers

who so confidently enjoyed their fame a score of years ago. Few of the survivors have exceeded their early reputations. There was something in the air then which electrified the literary mind and stimulated it to surpass itself.

Mr. Holbrook Jackson essays several explanations of the ferment of that decade; but unfortunately here and elsewhere his vision is not altogether clear and his theories are uncertain, wavering and often contradictory. Cardinal Newman has left what seems to be a most satisfactory analysis of the phenomenon. His words were written nearly fifty years before the event; but, like so many similar passages in his writings, they wear the solemn air of prophecy. He says in the "Idea of a University":

And then again, the first time the mind comes across arguments and speculations of unbelievers, and feels what a novel light they cast upon what he has hitherto accounted sacred; and still more, if it gives into them and embraces them, and throws off as so much prejudice what it has hitherto held, and, as if waking from a dream, begins to realize to its imagination that there is no such thing as law and the transgression of law, that sin is a phantom, and punishment a bugbear, that it is free to sin, free to enjoy the world and the flesh; and still further, when it does enjoy them, and reflects that it may think and hold just what it will, that "the world is all before it where to choose"; and what system to build up as its own private persuasion: when this torrent of wilful thoughts rushes over and inundates it, who will deny that the fruit of the tree of knowledge, or what the mind takes for knowledge, has made it one of the gods, with a sense of expansion and elevation—an intoxication in reality; still, so far as the subjective state of the mind goes, an illumination? Hence the fanaticism of individuals or nations who suddenly cast off their Maker. Their eyes are opened; and, like the judgment-stricken king in the Tragedy, they see two suns, and a magic universe, out of which they look upon their former state of faith and innocence with a sort of contempt and indignation, as if they were then but fools and the dupes of imposture."

Such organ tones enforce respect and carry conviction: they clear away the mist of the mind and impart to it somewhat of their own clairvoyance. During the nineteenth century various agencies were at work preparing the sad harvest of the *fin de siècle*. Newman saw them working, when every one else was blind to their existence or their significance: the sight tinged his life with a mournfulness which few, if any, could understand.

We can not here enter into a detailed discussion of these agencies. It may be enough to pick out more or less at random three representative influences that were gradually permeating the literary thought of England until it found itself, of a sudden and in a large measure, with a new and startling consciousness of itself and of life—in a moral climate so to speak, where, in the language of Mr. Kipling's soldier, "there ain't no Ten Commandments."

The first representative influence we would note is the sensuous influence of Goethe, "whose creative power was so constituted that it required excitation by an external stimulus, a multitude of varied feelings, sensations and thoughts only to be found by plunging headlong into the vortex of the life of his time,"—words that describe accurately the doctrine of the decadents in the nineties. The second influence also came from Germany and was helped in England by George Henry Lewis, Francis Newman and George Eliot, as the Goethe influence was helped by Carlyle. Its aim was to destroy belief in supernatural revelation and Christianity. The third influence was the materialism of Darwin and Huxley which sapped the subjective foundations of natural and primary religious truths. This was the tillage going on in the nineteenth century and the fields were ripe for Death at its close. A few writers of distinction, like Francis Thompson and Lionel Johnson, kept their heads and won God's grace to keep clean of the foulness; a few, like Mr. Kipling, maintained by force of genius and common-sense, an aloofness from the sickening decay; but too many of those ardent and gifted youths who would have been safer, if they had hearts

"less native to high Heaven, a hooded eye, for jesses and restraint," danced and flourished in the airs of unbelief, fell from their high estate, and felt with unutterable pangs their "potential cousinship with mire."

Shortly before the nineties Matthew Arnold had criticised the English stage for its servile imitation of contemporary French drama, which he styled the drama of the "average sensual man." In the last decade of the century our literature, both on and off the stage, took a turn for the worse by appealing to the cultivated sensual man. Carnal indulgence was studied as a fine art. Its grossness was refined by the music of gentle speech, its stench stifled by swooning perfumes, its crawling corruption concealed under lilies and roses, its minatory whisperings of doom drowned in the laughter and sleep of drugs. This was proximately to a large extent of French derivation. Writers like Leconte de Lisle, Verlaine, Gautier and Huysmans suggested the adventure of exploring the world of animal sensation. Perhaps the suggestion might have lacked force had it not come laden with promises of beauty, as if estheticism could purify impurity and spiritualize carnality. It came in the name of Art—*hoc prætexit nomine culpam*.

It might be thought that degradation could not go lower. Yet there was a deeper deep still, and in this baser phase the literary movement of the nineties has swept along into triumphant success. Dowson and Symonds and Beardsley and Wilde were individualistic like their French masters: and they aimed, foolishly enough, at beauty. But new influences came from abroad, Scandinavian, Russian and German in their origin, of which Ibsen and Strindberg may be taken as representative types; these influences found a ready English response in writers like Hardy, Wells and Shaw. The individual was replaced by the social unit, and beauty yielded to realism as the quest of art. English writers began now to uncover shamelessly all kinds of moral putridity on the plea that they were criticizing established society. They advocated lawlessness, not individual lawlessness, but collective lawlessness; not by their example, for they remained the most conventional of men, but by their precept only. They despised all tradition; the prevailing notions about sin and moral restraint and morality and religion and human relationships were called lies, blunders and crimes. Poverty, the marriage-bond, prisons, and everything else that hampered the satisfaction of naked human instincts, were medieval survivals and outrages on man's liberty. This literary movement kept its face by looking serious, philosophical and philanthropic. It covered the tracks of its animalism, not by crying, Art! (a trivial word which the populace suspects), but by such altruistic catchwords as Social Betterment, Uplifting of the Masses, Emancipation of Women, Sex Problem, Collective Consciousness. Under these shams and hypocrisies there has been more undiluted filth insidiously let loose upon the English reading public during the last twenty years than during the worst days of the Restoration period. We have no apology—nothing but severest condemnation—for the decadents of the "Yellow Book" and the "Savoy"; but, if the choice were forced upon us, we should prefer on grounds of honesty, honor and future retribution, to take our chances with the author of "Reading Gaol," dying sordidly in his obscure Parisian lodgings, than with the witty, versatile, and smugly respectable Bernard Shaw.

Mr. Jackson does not fail to note that some of the prominent leaders on the individualistic side of decadence were, or were to become, Catholics. The association of decadence and Catholicism is made to convey a faint innuendo. The innuendo grows into an open charge in a recent review of Mr. Jackson's book by Mr. Paul Elmer More. The latter calls conversion in such circumstances only another form of perversion. The notion is not new in a literature always hostile to Catholic theories of morality. For instance, Mr. George Saintsbury, in defending the sincerity of Dryden's conversion to Catholicism, says, with a scarcely

veiled sneer, that "Dryden is not the only person who has succumbed (especially after a youth of somewhat reckless living and thinking) to the attractions of an infallible Church." The point of view is strange enough to demand a passing inspection.

There are, speaking naturally, two ways of discovering righteousness; one by the road of innocence, the other by being shocked into a strong, reactionary consciousness of the claims of religious truth. Those who travel by the latter road have been generally misled by unthinking impulse. When misfortune or mischance or circumstance drives them into a corner, where they have to think about themselves, they experience a revulsion, and fall upon their knees in penitence and worship. But the man, who advances in error cautiously and by degrees, never realizes how far he strays. He allows himself time to grow accustomed to each new gradation of evil. He cold-bloodedly takes one step at a time—and a single step in any direction is seldom alarming. He is a careful, cunning, shrewd experimenter with evil. Passionate impulse never betrays him into bold excursions. He scans the ground carefully before he sets down his foot and weighs health and reputation wisely in the balance with indulgence. He never wakes up suddenly to a dreadful realization of his remoteness from innocence and virtue and truth. His to-day is not noticeably worse than his yesterday. There is no striking contrast to startle him into a sense of wrong-doing. His calm deliberation and reasoned retrogression have left no gulf between the past and the present. The conscience is rarely destroyed by sudden violence; but it succumbs to slow strangulation. The worst spiritual state in the world is the state of philosophic sin, in which frail man can feel no degradation, nor ever recognize the beauty and justice of personal repentance.

The clever and canny Mr. Shaw, who does not smoke or drink or eat meat, manages admirably to keep his footing while he leads the present generation into darker and darker caverns of spiritual darkness. What a contrast to young and foolish Beardsley! And yet we have no hope for the man who can not rise to the sublimity of that wayward boy's death-bed. In a letter written in the pain and languor of a mortal malady, three weeks before the end, Beardsley writes: "I have been reading a good deal of St. Alphonsus Liguori: no one dispels depression more than he. Reading his loving exclamations, so lovingly reiterated, it is impossible to remain dull and sullen." In a final letter penned "in my death-agony," he implores and conjures his friends to destroy all his evil publications. To sneer at this argues the presence of a decadence worse than Beardsley's. Was Magdalen a "decadent"? Did the Pharisees, shaking their heads at Christ, mutter about perversion?

One more word in criticism of Mr. Jackson's book. He does not draw the line with sufficient explicitness between those writers whose decadence was moral as well as literary, and those who engaged in it legitimately as a purely literary movement. Lionel Johnson, for example, should never be bracketed with Ernest Dowson and Arthur Symonds. So well-informed a critic as Mr. Paul Elmer More writes of Lionel Johnson as if he were a roystering blackguard, a raffish young poet whose end was in the gutter. It is monstrous and painful that such a tradition should be in process of formation around the pure, intense little star that shone so steadily and whitely amid the cloudy galaxy of the nineties. We have the word of one who knew Lionel Johnson intimately that, though he died like Poe, "it was only an end like Poe's, a street-end, terribly congruous in Poe's case, most tragically contradictory in Lionel's. He was unimaginably free from the 'spiritual collapse' his one fault might seem to connote." This will meet with ready acceptance by all who are familiar with Lionel Johnson's high-souled poetry, and with the learned and splendid prose of the "Art of Thomas Hardy" and "Post Liminium, Essays and Critical Papers." We know no richer treasure of sane



and sound literary criticism than these two volumes. Johnson was a frail boy in youth. Even in his school days at Winchester, eating was a difficult task. The attentions of a home, or the services of a physician, or the presence of a spiritual director, might have convinced him of the folly of trying to pass long nights in reading and writing on treacherous substitutes for food; but, alas! none of these deterrents were at hand. It is noteworthy that, in spite of incessant study and his unhygienic mode of living, he was, so far as sickness permitted, a lover of exercise and long walks, and lived to be thirty-five. He was almost ascetic in his ideals, and a curious sense of personal purity and rare spiritual values is imparted by nearly everything he wrote.

JAMES J. DALY, S.J.

### REVIEWS

**Minor Works of St. Teresa.** Conceptions of the Love of God, Exclamations, Maxims and Poems. Translated from the Spanish by the Benedictines of Stanbrook, Revised with Notes and an Introduction by Father BENEDICT ZIMMERMAN, O.C.D. New York: Benziger Bros. \$1.95.

The reading of the works of St. Teresa can not fail to be an epoch in the spiritual life of all fortunate enough to have access to them. God gave to her the spirit of understanding, wrote Pope Gregory XV, and watered the Church "with the dew of her heavenly wisdom." Her writings "produce abundant fruits of piety in the minds of the faithful, exciting in them an ardent longing for their heavenly home." This yearning we find expressed here in the "Exclamations or Meditations of the Soul on its God," which put into words the devotion imparted to her by Our Lord after Holy Communion. It is likewise voiced in the songs which welled unbidden from her heart, "composed without any preparation," as she herself tells us, "full of feeling, most expressive of her pain."

I live, but yet not in myself,  
For since aspiring to a life more high  
I ever die because I can not die.

Such longing for the vision of God filled her with a vehement desire of at once compassing the eternal union with Him. This yearning, however, passed away after the date of her mystical espousals, November 18, 1572, and was transformed into as fervent a desire of serving Him and causing Him to be glorified by men. She now became eager for a long life and most heavy crosses, if only in this way she could "bring ever so little honor to Our Lord." Many of the poems will doubtless be new to the reader. The editor has, moreover, done us a great service by discriminating between such as are certainly authentic and others that are only doubtfully so. A beautiful translation is likewise given of the song of Sister Isabel of Jesus, which caused the Saint to fall into an ecstasy during which God favored her with very special graces. We quote the most popular, though not the most fervent of its stanzas:

Let those look who will  
On rose and jasmine fair;  
On *Thee* I gaze and see  
A thousand gardens there.  
Thou Flower all seraph-bright,  
Jesus of Nazareth!  
Let me but look on Thee,  
Then send me death.

It would be wrong, however, to leave the impression that the value of the present volume consists mainly in its verse translations. The "Maxims" of the Saint, gathered together here in great profusion, are more precious than nuggets of gold, while all familiar with the mysticism of St. Teresa will take the greatest delight in the "Conceptions of the Love of

God." This latter work, as the editor says, "might well find a place among the romances of literature." Her confessor without ever reading it, had ordered her to cast the booklet into the fire, saying it was unbecoming for a woman to write on the Cantic of Canticles. Other reasons most probably prompted his decision. Though the Saint instantly obeyed, a copy, of whose existence she evidently had no knowledge and over which certainly she had no control, had been made by the nuns and was kept in the possession of the Duchess of Alba. This is now included in the present volume. The collection of the "Minor Works of St. Teresa" closes with an account of her death and canonization, written by the translator. So the new and valuable edition of her collected works has at last been completed. Only her letters still remain to be published, and are now being translated. For the carefully prepared volumes which can now be placed by the side of the splendid edition of the works of St. John of the Cross, we owe hearty thanks to Father Benedict Zimmerman and the Benedictines of Stanbrook.

J. H.

**Sons of the Sea Kings.** By ALICE and W. H. MILLIGAN. Dublin: M. H. Gill & Son.

**Heroes of the Dawn.** By VIOLET RUSSELL. New York: The Macmillan Co. \$1.75.

Historical novels have somewhat fallen into disrepute. Many imitators of Scott, unskilled to weave a plot for themselves and lacking the knowledge and insight that can reconstruct the character and habits of a distant age, wrote the bias of their own times into the period of their selection, picked a few historical bones for their framework, and broke them in the process of fitting them into modern skins. The result was a more or less picturesque diatribe, historical only in names, and novel mainly in its untruthfulness. One of the best and worst examples of this kind is "The Cloister and the Hearth," a book that Charles Reade's centenary has had recently talked about.

"Sons of the Sea Kings" is a true historical novel. Its plot and chief characters are faithfully reproduced from history, and its flesh and blood and atmosphere belong to the period. It is an Hiberno-Norse-Icelandic tale of the tenth and eleventh centuries, and throughout its 404 pages the reader will not get a whiff of modernity except that fragrance of nature that is common to all ages. The development of Kiartan, the Norse-Irish hero, and his friends and enemies, from the sagas of the twelfth century, present a good example of how history may be legitimately novelized. The stirring battles were really fought, the conflicting interests in love and war and conquest were actual, the transformation from paganism to Christianity took place as indicated, and, withal, the reader feels, while he is borne along the stream of a swift-moving and noble story, that in his craft are the same strange semi-Christianized Viking folk who fought and sung and revelled and, on rare occasions, prayed, and adventured on every sea from the Baltic to our Northern shores nine centuries ago.

"Heroes of the Dawn" is also historical, or rather it supplies the place of history. Going some nine centuries further back, it gathers from bardic song and popular tradition the legends of the Fianna Eireann and pictures, if not the historic deeds, the customs and ideals of the later heroes of pre-Christian Ireland. Discarding the Yeats-Gregory methods, that deform the fairest legends into modern problem plays of ugly suggestiveness, the author has excluded the decadent corruptions of a later period and presented only the older and purer tales of love and valor and fairy marvels. Her dedication to "Brian and Diarmuid" indicates their character:

In these old stories you will find something more than mere adventure or enchantment. I would have you see in them a record of some qualities which the heroes of ancient times held to be of greatest worth—an absolute truthfulness and courtesy in thought and speech and action; a nobility and chivalry of mind which refused to believe evil of any one, and was ever ready to praise the good in an enemy; and a generosity which would give to the very end.

The tales are richly illustrated, and told in a chaste and simple style that should make the mighty exploits of the Fians profitable as well as pleasing to the Brians and Diarmuids of the world.

M. K.

**From Court to Cloister.** A Sketch. By M. A. London: Burns & Oates. 2s. 6d.

This is an interesting little biography of Madame Sainte-Beuve, the zealous French lady who brought the Ursulines to Paris. Madeleine Luillier was born in 1562, married at nineteen, and three years later was a rich, beautiful and childless widow. She was a violent Leaguer in the days of the Fronde; a penitent of the fiery Jesuit Père Goutery; so persistently courted by Claude d'Aumale, a church-plundering gallant of the period, that her reputation suffered; and was unfortunate enough to attract the roving eye of Henry IV, whose pursuit, however, she cleverly evaded. Madame Sainte-Beuve was largely instrumental in securing the recall of the Society of Jesus to France in 1594, founded along with Monsieur du Tillet a Jesuit novitiate in Paris, and was a generous helper of Monsieur Bérulle and Monsieur Vincent. But her chief service to religion was what she did for female education, the standard of which was not very high in France at the beginning of the seventeenth century. The fame of the Ursulines' success as school mistresses in Italy and Provence had reached the capital, so Madame Sainte-Beuve determined to found in Paris a convent of St. Angela Merici's daughters. With her to resolve was to act. To raise the money, she sold nearly all her property, and some time afterward the convent was completed. Taking with her a few maids, she made her home of a little house adjoining the new foundation. There she lived until her death in 1629, always showing a lively interest in the school's progress, and being regarded as a mother by the nuns and their pupils.

W. D.

#### BOOKS AND AUTHORS

"The Flower of Peace," a collection of Katherine Tynan's religious poetry has been published by Burns & Oates. The next volume of Father Horace K. Mann's "Lives of the Popes in the Middle Ages," which Kegan Paul will publish, treats of the pontificate of Innocent III. "A Challenge to the Time-Spirit," by Rev. Thomas J. Gerrard, and "The Education of Character," by M. S. Gillet, O.P., will soon be brought out by Benziger. In our issue of June 20, that house's "Spiritual Guide and Physician," by Father Raymond was listed at \$1.25. The correct price is \$1.75. The Baroness von Hertling of Munich, who translated into German Father Gallwey's "Watches of the Passion," is now engaged in translating into that language, Father Donnelly's popular devotional books, "The Heart of the Gospel," "The Heart of Revelation" and "Watching an Hour." Mgr. Benson's "Lourdes" is the latest number of the "Catholic Library." Father Peter Finlay's excellent lecture on "The Church and Secular Education" is in the current number of the *Catholic Mind*. He provides with good weapons those who would defend our parochial school system.

According to the July *Bookman*, the six "best-sellers" for May in order of popularity were these: "The Fortunate Youth,"

"What will People Say?" "Pollyanna," "Diane of the Green Van," "Penrod" and "The Salamander." Four of the above novels were also best-sellers in April and their merits and demerits were discussed in our issue of June 13. As for the other two, finding "Pollyanna" on the list is creditable to the reading public. Fresh, humorous, pathetic, real and ideal, fanciful and true, it has qualities that will make it live as long as there are readers who like the game of gladness. Pollyanna is a new character in fiction, who in her great game of "just being glad" drills a number of others into her own unique delightfulness. May she continue to muster recruits who will play the game. A bad opposite in every respect is "The Salamander." Prurient, false, tiresome, bad in style, matter and motive, its only appeal, repeated *ad nauseam*, is to prurient curiosity. It is so poorly constructed that even the prurient will find it hard to read, and only the costliest advertising could make it sell.

"Creative Evolution," "Matter and Memory" and "An Essay on the Immediate Data of Consciousness," the three chief works of Henri Bergson, have been put on the Index. This is a timely act. The volumes in question are distinctively dangerous to faith, and as a consequence, to morals. Bergson's pantheism and lawlessness lose none of their evil by reason of the dramatic and pictorial elements which he throws round them.

"Private First Communion Instructions for Little Children," (Herder, \$0.60) by the Rev. James Nist, is a book well adapted to its purpose. The matter in the first part is suitable for small boys and girls and that in the second for children of the third grade. The instruction on Holy Mass is particularly good. In "La Vie intime du Catholique," (Beauchesne, Paris, 1 fr. 25.) J. V. Bainvel, a professor in the Catholic Institute of Paris, and the author of nine valuable theological works, brings out the harmony and strength of the Church's devotional life as manifested in the love of the Faithful for Our Divine Lord, His Blessed Mother, the Saints, and the Church herself.

Mrs. Mary T. Waggaman's "Lisbeth" (\$0.75) and Rosa Mulholland's "The Cranberry Claimants" (\$0.50) are books that little Catholic girls will enjoy reading. The heroine of the former is a poor, neglected child who is transformed by kindness. A good story for first communicants. Delia, the second book's heroine, goes over from New England to wrangle for certain ancestral domains with Harry, a British cater-cousin. The story ends with an ominous marriage on the horizon. The omission of the pictures would improve the appearance of the book. (P. J. Kenedy & Sons.)

"The Miracle Man" (Doran, \$1.25) is a story about four New York "crooks," one of whom is a woman, who journey to a little Maine village and there exploit so successfully as a "faith-healer," a dumb, blind and deaf old man, that the offerings of those who visit the "shrine" promise to enrich the rascals permanently. The most wonderful "miracle" of all is finally worked in the souls of the rogues, themselves, who give back the money and reform their lives. The story is told with skill, and the characters of the four seem to be faithfully drawn. But the reader is constantly in low company and feels that holy shrines like that at Lourdes are being slyly scoffed at.

Mary Agatha Gray, the author of "Derfel the Strong," a historical romance noticed in our issue of May 16, writes to correct the reviewer's assertion that Robert Lyst is a character of her own invention:

As a matter of fact he is a historical personage who was, as I have represented him, a lay brother at Greenwich. Later he was introduced, by the patronage of Cromwell, to the University of Cambridge, where he studied for a time and



afterward took priest's orders. He seems to have become one of the numerous schismatic priests of that strange period. I found references to him in Agnes Strickland's "Lives of the Queens of England," Vol. II, "Anne Boleyn," pages 222, 225, 226. The author of that work gives as her authority "Ellis' Original Letters." I find a mention of him also in Cardinal Gasquet's book, "Henry VIII and the English Monasteries." There are other allusions to him in various books.

The remark in question was a little inadvertence which we are grateful to have corrected.

The third annual issue of "Who's Who in Science," an international work of reference published by the Macmillan Co. (\$3.75), has recently appeared and contains biographies of more than 9,000 scientists. We found good sketches of such Catholic astronomers as Fathers Hagen and Rigge, but the "World's University Section" is not complete. While Fordham, Georgetown, St. Louis and Creighton Universities, for instance, are mentioned, Notre Dame and Marquette are not. Though Wellesley and Vassar colleges are listed, Holy Cross and St. Mary's are omitted. There is a useful catalogue of the world's scientific societies in the volume and a classified index.

It is a strange production we have in "Adamitics, an Essay on First Man's Language, or The Easiest Way to Learn Foreign Languages," by Anthony De Velics, M.D., of Budapest. There have been several attempts to reduce the bewildering mass of the world's languages to unity, most of them ill-starred efforts, but we believe that this is one of the most unique of all. Even leading philologists like Franz Bopp went astray when trying to bring together unrelated languages. In the work before us the author compares words from such widely separated languages as Chinese, Egyptian, Turkish and German. He defines his system as an "interlingual and new branch of philology, which, by the aid of physiology, psychology and logic, is destined to find out the oldest sources of human speech: the evolution and development of words and ideas." This is a large program and it is hard to see how the author will gain any converts by means of his juggling of roots and so-called derivatives. This work will speedily go the way of all previous attempts to reduce the languages of the world to a so-called original tongue.

#### BOOKS RECEIVED

##### The Century Co., New York:

American Historical Readers. The Period of Discovery. By Joseph V. McKee and Louise S. Roemer. \$0.50.

##### M. H. Gill & Son, Dublin:

Sons of the Sea Kings. By Alice and W. H. Milligan.

##### Harper & Brothers, New York:

The Seen and Unseen at Stratford-on-Avon. By William Dean Howells, \$1.00; The Price of Love. By Arnold Bennett. \$1.35.

##### B. Herder, St. Louis:

Leaves from the Note Book of a Missionary. By Rev. Wm. B. Hanon. \$0.75; The Catholic Library. Vol. 9. Parish Life under Queen Elizabeth. By W. P. M. Kennedy. \$0.30; Vol. 10. Crashaw's Religious Poems. With an Introduction by R. A. Eric Shepherd. \$0.30.

##### P. J. Kenedy & Sons, New York:

Lisbeth. By Mary T. Waggaman. \$0.75; The Cranberry Claimants. By Rosa Mulholland. \$0.50.

##### John Lane Co., New York:

Louis Norbert. By Vernon Lee. \$1.25.

##### The Macmillan Co., New York:

Faith Tresilion. By Eden Phillpotts. \$1.35.

##### Frederick A. Stokes Co., New York:

Ancient Greece. By H. B. Cotterill. \$2.50.

##### Student Volunteer Movement, New York:

Educational Missions. By James L. Barton. \$0.75.

##### Librairie Téqui, Paris:

Figures de Pères et Mères Chrétiens. Par M. l'Abbé H. Bels. 2 Fr.; Paroles D'Encouragement extraites des lettres de Saint François de Sales. 1 Fr.

#### EDUCATION

##### The Catholic Educational Association at Atlantic City

After a three days' session in Atlantic City the eleventh annual convention of the Catholic Educational Association brought its deliberations to a close on July 2. The gathering was opened with a solemn pontifical Mass celebrated by the Most Rev. Edmund F. Prendergast, D.D., Archbishop of Philadelphia; the key-note of the convention was sounded by the Bishop of Trenton, in his emphatic condemnation of the dangerous trend of education in secular universities, colleges and schools. He said that our Catholic activities, ideals and works must be clearly and forcefully brought to the attention of the American public. In every session the delegates took part in an earnest discussion of the most important topics, and the convention closed with the blessing of the Holy Father. The meeting proved that it was in close touch with the educational problems of the day. Its conferences and deliberations were marked by a spirit of sane patriotism and of loyal adherence to all that is solid and practical in Catholic education.

If in point of numbers, the convention fell below the New Orleans meeting of last year, it still brought together, from every part of the country, experienced and veteran educators, men well equipped to study out under the light of Catholic teaching, a situation even then difficult to grasp, but which for our non-Catholic brethren, must be called the Chinese puzzle of modern education. Intricate as the puzzle may be for those outside the fold, destitute of the truest educational standards, the convention showed conclusively, that if Catholics apply those long-tried principles of Christian morality, philosophy and pedagogy which the Church can bring forth ever fresh and new from her inexhaustible treasury, they have the key of the solution.

Few departments of Catholic educational activity were left unrepresented, few of the vital questions now actually confronting us were left untouched. The urgent problems facing the parochial and the high school, the college and the seminary, our duties to the deaf and dumb, our attitude towards the delinquent child, these and kindred topics were sifted and analyzed. Superintendents' and teachers' meetings brought together the leaders of the movement, to compare notes, to organize, to map out consistent and uniform plans for the future campaign.

A few striking characteristics of the convention may be briefly pointed out. It was comprehensive in the range and variety of the subjects it embraced, conservative in its loyal adherence to the time-honored principles of Catholic pedagogy, progressive in its ready acceptance of modern methods, wherever these were sound and true, independent in the expression of its views, and in the rejection of false and hollow theories of education, in spite of their present popularity or their deceptive glamour.

It is, of course, impossible here to give even a bare list of the papers read or the briefest abstract of the interesting discussions which followed them. The vital subject: "Correlation and the Teaching of Religion," treated by the Reverend James A. Burns, C.S.C., was the first paper read at the convention. The speaker declared that the Catholic ideal in respect to the teaching of religion in the schools is in perfect harmony with the elementary law of association, as enunciated by psychologists and expanded and given pedagogical application by Herbart. As an initial paper "Correlation" was a happy choice. It was followed by a clear and logical discussion by the Editor of AMERICA, the Reverend R. H. Tierney, S.J., who brought out the intrinsic and extrinsic importance of correlation, the necessity of correlation: 1st. The different parts of a subject with one another; 2d. One subject with others either similar or quite different; 3d. All subjects with religion. The last paper read at the convention, "Technical Grammar—Its place in the Elementary School Curriculum and its Terminology," was that of Father John A. Dillon,

Superintendent of Parochial Schools, Newark, N. J. These two papers mark in a way, the two extremes in the subjects discussed, correct theories, uppermost in the first, paving the way for sound practice, emphasized in the last. Between these two extremes lay a wide field. Similar in theoretic value to "Correlation" and most opportune in its practical bearings was Father Tierney's paper read in the College Department: "Two Essential Notions of Scholasticism." A fundamental misconception of these two notions, Truth and Being, is the original sin of much of the philosophy of to-day, of Bergsonism, Pragmatism and Pantheism. The misconception pervades our modern literature and lurks within the gaudy binding of our "best-sellers." Those who listened to the paper of Brother J. Waldron, S.M., on "The Organization of a Diocesan School System," must have felt that the Association was busy not with purely ideal theories but grappling with live issues. Perhaps the one idea most forcibly driven home during the convention, was the imperative duty for Catholic educators to organize, to increase their efficiency to the highest degree, in order to offset the dangers lurking from within, and the open attack of the enemy from without. With regard to the latter, a note of warning, we can not hear too often repeated, was again sounded in the college sessions by the Reverend J. F. Green, O.S.A. Protesting against the self-constituted Rockefeller-Carnegie educational trust, everywhere endeavoring to centralize all educational activities through the unconstitutional action of the State and Federal governments, Father Green suggested that committees be appointed in every State, to oppose the arbitrary classification of our colleges, to watch the progress of legislation and popular movements hostile to the full freedom of individual education granted us by the constitution. A wise and pertinent suggestion. We must not allow the octopus of federalization and centralization to slip its tentacles around us and strangle us while we sleep. The paper read at the Teachers' Meeting: "To what extent should our schools teach current events," showed the progressive tendencies of the Association, ever ready, as we said, to adopt new methods, new ways and means, whenever they fit in with its great central design. The Association wishes to bring up a generation of men and women fully equipped to face the bustling world, equipped for leadership among their fellows. Above all, it wishes to mould souls according to the teaching of Christ. Such papers as "The Scope and Meaning of a Liberal Education," given by the Very Reverend Augustine Stocker, O.S.B., and that on "Character Building," read at the Teachers' Meeting, painted, the former the thoroughly trained intellectual athlete, moulded by all that is best in literature, science and art; the latter, the true citizen, the man and the Christian. Every Catholic educator would wish to multiply that much-needed product. All will admit that the spiritual life of our Catholic youth needs to be intensified. We are not entirely guiltless of the charge which Mgr. Benson brings against us, that our recklessness and feverish excitement saps the strength and vigor of the interior life. The paper read by Father E. Garesché, S.J., editor of the *Queen's Work*: "The Sodality as a Spiritual Factor in the Schools and Colleges;" that of Father C. J. Holland: "The Bible and the Schools," afforded valuable suggestions for every earnest educator who wishes to deepen the spiritual life of those committed to his care.

Independent in the expression of its views, the convention in its resolutions, recognizing that there can be no education worthy of the name that excludes religion, regrets that primary, intermediate and higher education is imparted without reference to religious training. It emphatically condemns the teaching of sex-hygiene in the schools as detrimental to morality, deplors the frequent introduction upon the stage of sex-plays; approves the "White List" of respectable plays; protests against Ernesto Nathan, who is responsible for the unjust elimination of religious instruction from the schools of Rome, and who has

always manifested bitter hostility towards the Holy Father, as the proper commissioner of Italy to the Panama-Pacific Exposition.

As to the spread and increase of Catholic education, the various reports submitted to the Board of Trustees give gratifying evidence. 1,700,000 children are being instructed in 1,700 parish schools, at an average cost of from \$12.00 to \$17.00 per child, as compared to a public school average ranging from \$34.00 to \$35.00. There are 11 Catholic universities and 500 colleges and academies. Summer-schools are being conducted at the universities of De Paul, Chicago, Marquette (Milwaukee), Creighton (Omaha) and Dubuque College. Six medical colleges are conducted under Catholic auspices. The Catholic Association itself embraces 85 colleges for men, 6 for women, 15 seminaries and 54 academies, with a total membership of 1,742, a gain of 150 during the last year.

But in spite of this striking progress, the Catholic Educational Association needs still heartier support in its brave battle for the sacred cause of education, for the entire untrammelled freedom of education, now endangered by the ever-advancing wave of nationalization and State paternalism. As Catholics we do not perhaps sufficiently realize our powers. Those powers we wish to use solely for our country's and our children's welfare. But those forces and powers are perhaps not yet fully organized and drilled. Here and there separate companies and details are not perhaps as efficient as their training and their surroundings require. Their efficiency must be increased. Mediocre work, slipshod methods, inadequate results must be eliminated, cut away with relentless but beneficent surgery. The various units of the army of Catholic educators must be well acquainted with the plans of their own leaders first of all, and then with the insidious tactics of the foe. Initiative, a keen sense of the needs of the hour, union, enthusiasm, absolute obedience and loyalty to Christ and His Church, love for the souls of our children, these are the irresistible forces that must be brought into play. The Atlantic City Convention has proved that our educators can easily be marshalled and organized. They could not be employed for a nobler purpose.

JOHN C. REVILLE, S.J.

## ECONOMICS

### Depression of Trade

A well-known Canadian banker, speaking of the grievances of the farmers against his institution because it was stingy in the matter of accommodation, said the other day: "A bank's chief business is not the lending of money, but the getting back what it has lent," by which he meant that the test of the banker's ability is not to be sought in the loans, discounts or other advances he makes; for any one can, with the aid of the commercial agency, exercise sufficient prudence in them. His genius is shown in the skill with which, especially in critical times, he gets his money back, keeping the golden mean between an excessive severity which might throw his debtors into unnecessary bankruptcy, and an excessive indulgence, that will not save the debtors from bankruptcy, and will furnish the bank with such an amount of bad debts as may drive it into bankruptcy too. The condition of the commercial world is, therefore, in the hands of a few bankers, as a necessary consequence of the credit system. This is evident in Canada, where banking is centralized. Half a dozen institutions, each with hundreds of branches throughout the country, have everything in their hands. An imprudent decision, going out from the board-room of the Bank of Montreal or of the Canadian Bank of Commerce might mean ruin for hundreds of thousands, and even for those great institutions themselves; for no bank, however strong in resources,



could stand long if it did not get its money back. Wherefore, the more one considers it, the more one appreciates the sanity of Sir Edmund Walker's dictum we have quoted.

But, though not so evidently so, it is, nevertheless, true for this country and for all the world. Although our banking system is apparently decentralized, still there is such an interlocking of the greater houses with the smaller depending on them in many ways, that the difference between the American and the Canadian system is not so thorough as one would assume at first sight. We may illustrate this by a case such as that of the Claflin Company. The newspapers have assigned various reasons for its failure: whether they are the true ones is known to perhaps no more than half a dozen men in Wall Street and its neighborhood. We have no better information than the newspapers, so we will put our case hypothetically, but not improbably. We suppose then, a large wholesale house in a period of what is called commercial prosperity. Here let us make a digression to explain the expression "what is called commercial prosperity." Commercial activity and commercial prosperity are not equivalent terms. If the activity be excessive it contains within itself the elements of adversity, because it leads inevitably to loss and even ruin for many. Should such be the case, the inactive period that follows is really the prosperous time, for in it the community readjusts itself, and many are saved from the irretrievable disaster which would have been their lot, had the undue activity continued. To return to our case, the house sends out its travelling salesmen, whose efficiency is measured by their ability to sell. They are ready and persuasive of speech and the retailer, especially the unsophisticated country store-keeper, is charmed into buying. To supply the orders, the wholesale house needs money and gets it from the bank. At the end of the season, when the harvest has been reaped, the country stores are able to pay the wholesaler, who in turn pays the bank. Then follow new sales, and if the "prosperity wave" is rolling high, they are larger than the previous ones. Swollen stocks must be got rid of; and bargain sales follow, which mean very often nothing more than that, as the storekeeper has been talked into buying what he did not need, his customers must be persuaded to do the same. So things go on for a few years, the bank carrying the wholesaler, the wholesaler carrying the retailer and these carrying their customers. Then comes a change. It may be that the word goes forth from London, or Paris, or Berlin, or New York, or from all simultaneously, that something is wrong, that reserves must be increased in view of possible danger. When the great houses begin to close up their vaults the smaller must do the same; and so the bank puts pressure on the wholesaler, the wholesaler on the retailer, the retailer on customers, and the moment has come for the bankers everywhere to show their skill. If things have not gone too far, if the harvests are good for a couple of years, all may weather the storm together. If the outlook is hopeless, forced sales begin and soon bankruptcies are the result. The true policy is, of course, to be moderate, to avoid overtrading of every kind. But then nothing is more easily said, nothing is more difficult to do than to find always the golden mean.

Now, that there has been overtrading in the past is generally admitted, it would be well to examine carefully an element in the present crisis that perhaps has been overlooked, in order to provide a solid basis of trade for the future. It seems very probable that wholesalers and country retailers have been doing business without adverting formally to the growth of mail-order business, which has necessarily affected them in two ways. First, it has cut into the business of the storekeepers of villages and country towns. Secondly, it has made collections more difficult. The first is clear; the second becomes so if we consider that the customer who obtains credit at the store, as a rule, pays cash for his mail-order. Hence, the money he should use to reduce his account in the former goes to swell the income of the latter.

The advent of the parcel post is surely going to increase the mail-order business greatly, and the wholesalers should weigh the matter very carefully if they wish their business to be established on a solid basis. It is unfortunately true that what is undertaken for the general welfare too often affects particular interests very seriously. Everybody held that the abolition of turnpikes in England was a great public benefit. Indeed this was almost a matter of faith. Yet it is also true that it brought about the destruction of village life, and the ruin of the small shopkeepers depending on that life. While the gates stood it did not pay the shopkeepers of the towns to pay perhaps half a dozen tolls a day in driving about seeking orders. When the gates went, each town shopkeeper could keep a couple of gigs taking orders for twenty miles around, and so the village shops began to disappear. The parcel post is helping the mail-order houses in much the same way, and merchants must not ignore it.

H. W.

#### NOTES AND COMMENTS

Maryknoll, the home of the Catholic Foreign Mission Seminary, is beginning to claim the attention of Catholics throughout the country. The seminary, which was begun amidst trials of various kinds, is making wonderful progress. Only recently, the Rt. Rev. Bishop Cusack dedicated the new chapel in honor of St. Paul, and therein raised one of the seminarists to the diaconate. Last year there was opened at Scranton, Pa., a preparatory college which will supply candidates for Maryknoll. Both these places deserve the assistance of Catholics. They are national institutions set up by good men, whose sole motive is the salvation of the innumerable pagans who are waiting for the light of the Gospel.

The Fifty-ninth General Convention of the Central Verein is announced for the week beginning August 9. It will take place at Pittsburgh, where a convention attended by delegates from 118 societies met forty-seven years ago. Two of the main purposes of this year's congress will be to strengthen the young men's section founded last year, and to aid towards the organization of Catholic women. The object is to make of them effective co-workers in the social enterprises undertaken by the Central Verein. The Ketteler House of Social Studies will be given special consideration. An appeal is made to the Catholic clergy to interest itself more actively than ever in the thoroughly Catholic social work of the Society and Catholic teachers likewise are urgently invited to be present. The young men's and women's sections should be particularly well attended.

Mr. Andrew J. Shipman contributes to the *July Columbiad* an article on "Catholics and the Nathan Case," in which we are told how that enemy of the Holy Father became Mayor of Rome. That city's head is not chosen, it seems, as our mayors are:

He is elected by the Municipal Council of the city, corresponding to our Board of Aldermen, which consists of eighty persons, at least twenty of whom must represent the minority. Politics is much divided in Rome. For nearly thirty years conservative and sometimes Catholic Mayors had taken office before Nathan came in. At his election the Municipal Council consisted of Liberals, Progressives, Radicals, Republicans and Socialists, while the twenty minority members were Conservatives, Monarchists and Catholics. Nathan managed—although a Socialist—to get what he termed an "anti-clerical bloc" among the members of the Municipal Council, and by the union of these ordinarily disaffected elements (a sort of a fusion vote as it were) he secured a majority out of the eighty members for his election as *Sindaco* of Rome. The Roman people had no part in his election, except so far as they elected the coun-

cilors by their respective parties. Had they known that Nathan was to be the ultimate candidate things might have been otherwise, just as they have been at the recent elections there, when Nathan's party was ignominiously defeated.

Mr. Shipman also reminds us that when Cleveland was President, Italy successfully objected to receiving as United States Minister, Mr. Anthony N. Keiley, just because a speech he made fifteen years before was an attack on the Italian Government which had then seized Rome. Now, however, the protest of 16,000,000 American Catholics, against the San Francisco Exposition's receiving as delegate from Italy a man who violated the "Law of Guarantees" by insulting the Pope, threatens to be wholly disregarded. Perhaps if that efficient organization, the Knights of Columbus, would take vigorous corporate action in the matter, Nathan could be induced to remain at home.

W. Frank McClure, writing in the July *American Review of Reviews* of "The Chautauqua of To-day," remarks:

The hauling of the seats, the driving of the stakes, the raising of the big canvas tent, and some of the methods of advertising in connection with the coming of a circuit Chautauqua to a town or city make the incident not unlike the arrival of a circus. Instead of profane and reckless laborers for tent crews, however, the Chautauqua crews are composed chiefly of young men from the colleges.

Many a tired circus man who remembers what happens when a circus plays in a college town, what takes place after the big football games, and what the "English undefiled" is of that queer species the "college boy," will ponder and wonder over that final sentence.

Answering the charge that in Mexico "the priest and the land baron join hands to keep the common people in a position of subordination," the July *Catholic Missions* has this to say:

The clergy are from the ranks of the people, the poor people, of the peon class, and too often treated with "hauteur" by the very land barons who sometimes display a mild "Voltairism" or religious indifference. No, the clergy is not conspiring against the common people; they are heart and soul with them. Ever since the Conquest of Mexico the *Padres* have willingly and lovingly cast their lot with the people; they have lived with and among them; have suffered with and for them; have shared their poverty and eased their misery. They have been the guides and trusted friends of many generations; have, in fact, been to the people of Mexico what the Irish priest, the "sogarth aroon," is and always has been for the sons of Erin, and like him they richly deserve the love of their race. . . . Why official Mexico for over half a century did not work hand in hand with the clergy is more than we can account for, and can be explained only by the intense Latin Masonic hatred of Christianity with which certain classes of governmental officials are imbued.

If the Church had only enjoyed in Mexico for the past fifty years her legitimate freedom it is not likely that that wretched country would now be at the mercy of Villa and his kind. Mexicans would have grown up good Catholics.

The able article contributed to *AMERICA* by Mr. Mansfield, State Treasurer of Massachusetts, showed that Catholic lawyers can greatly diminish the divorce evil if, following the direction of their principles, they decline to touch such business. A considerable number have always done so, and by their silent protest have contributed not a little towards creating a healthier public opinion on this subject. They can do still better by open proclamation of their practice, as was done recently by Mr. James L. Morris, a prominent lawyer of Wilkes-Barre, Pa. To the judge who nominated him to conduct a divorce case he wrote:

Thanking you for the thoughtful consideration that moved you to name me as master in the divorce pro-

ceedings of Lewis vs. Lewis, I must ask you to revoke the appointment. In my twenty-five years of practice I have made it a rule not to take any part in divorce proceedings because of the stand of Mother Church and my own conviction of their iniquities.

The Wilkes-Barre *Record* adds that there are many lawyers in the country who refuse to take part in divorce cases, but that Mr. Morris was the first to make formal declaration of his attitude. May he have many imitators!

In the *Catholic World* for July there is a strong letter from a correspondent "intimately acquainted with present conditions in Mexico." The following excerpt well explains the origin of Villa's "patriots":

The Church is doing the best she can with the scanty resources at her disposal to keep some schools open; but she is handicapped by the government, which insists upon the attendance at the public schools of all children whom they can reach; and in the latter schools God and religion are absolutely tabooed. The little ones are taught that their worst enemies are the priests, that there is no future life, and that they need only worship the fatherland. Of such individuals brought up in the national schools or in no schools whatever, is composed the army of the Constitutionals, who are doing so much mischief and committing such atrocities in poor Mexico to-day. And the atrocities to which I allude are beyond a doubt inspired by a senseless, diabolical hatred of the Catholic Church, a hatred fomented by the calumnies of sectarian missionaries, male and female, who have invaded the country, and by the Masonic lodges. The proof of this assertion is that prisons are full of our priests, our churches are closed and desecrated, our sacred vessels profaned and stolen, and our houses ransacked and looted. The schools conducted by the Marist Brothers, the Brothers of the Christian Doctrine, the Ladies of the Sacred Heart, and other Religious are condemned as being inferior to the national schools, and not up to the requirements of modern pedagogy! and in most cases the establishments are closed after undergoing a general and generous looting of the premises. When the followers of Carranza took the small town of Salinas Victoria a few months ago, one of their first acts was to enter the church, break open the tabernacle, throw the Blessed Sacrament to the dogs, appropriate the ciborium, monstrance and chalice and then shoot to pieces the statues of the Blessed Virgin, St. Joseph, and other saints in that beautiful little church.

"Yet our rulers in the United States," exclaims the astonished writer, "have done all in their power to help to victory these savage hordes!" Yes. And not a murmur of protest is heard from the thousands of Catholic voters who assisted in placing the present administration in office, though they are said to have representatives in Congress.

Hostesses who have sadly experienced the difficulty of so arranging the guests of a dinner party that all will find it easy to converse agreeably and intelligently, should feel very grateful to a certain "English Duke" who is reported to have discovered an ingenious solution of the problem. He simply lays beside each guest's plate a printed conversation guide. Mr. Smith, for instance, finds at his place the following useful information:

Left-hand neighbor, Miss Jones, interested in art, travel, Pekinese spaniels and golf. Avoid prison reform (father still in jail), eugenics (brother in lunatic asylum) and politics (militant). Right-hand neighbor, Mrs. Black, widow, lives in country, adores Ibsen and Tolstoy, has never seen a futurist exhibition; likes to think she is a sportswoman. Avoid slighting references to musical comedy (used to be a chorus girl), genealogy (family unknown), and law courts (sued three men for breach of promise).

Such a device would certainly be a great convenience. The hostess must take care, however, to place the proper directions by each plate. Picture the disastrous results of mixing up the cards or of confusing the subjects to be shunned with those to be discussed!